of

Satguru Partap Singh Ji



Vol. - IV

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Discourses of
Satguru Partap Singh ji

Vol.-IV

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Other Publications of Author

1.	Sant Gurdev Singh Mangat (Punjabi)	2008
2.	The Saint of Chwinda (English)	2009
3.	The Namdhari Sikhs 2nd Edition (English)	2010
4.	The Blessed disciple (English)	2010
5.	The Discourses of Satguru Partap Singh ji Vol-I (English) Period -- 1948-50	2013
6.	The Discourses of Satguru Partap Singh ji Vol-II (English) Period -- 1951-53	2015
7.	The Discourses of Satguru Partap Singh ji Vol-III (English) Period -- 1954-59	2016
8.	The Discourses of Satguru Partap Singh ji Vol-IV (English) Period -- 1958-59 in Africa.	2017

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Discourses of
Satguru Partap Singh ji
Vol.-IV

Transliterated
and
edited
by
Sant Singh

Namdhari Darbar
Sri Bhaini Sahib

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Ik

Oankar

Sri Satguru

Ram Singh ji

Sahai

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The one

universal creator God.

May

Satguru Ram Singh ji

Shower

His

Pious Blessings

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These immaculate

spiritual discourses were

delivered by

Satguru Partap Singh ji

for the

benefit of humanity

in Africa

from

1958-59

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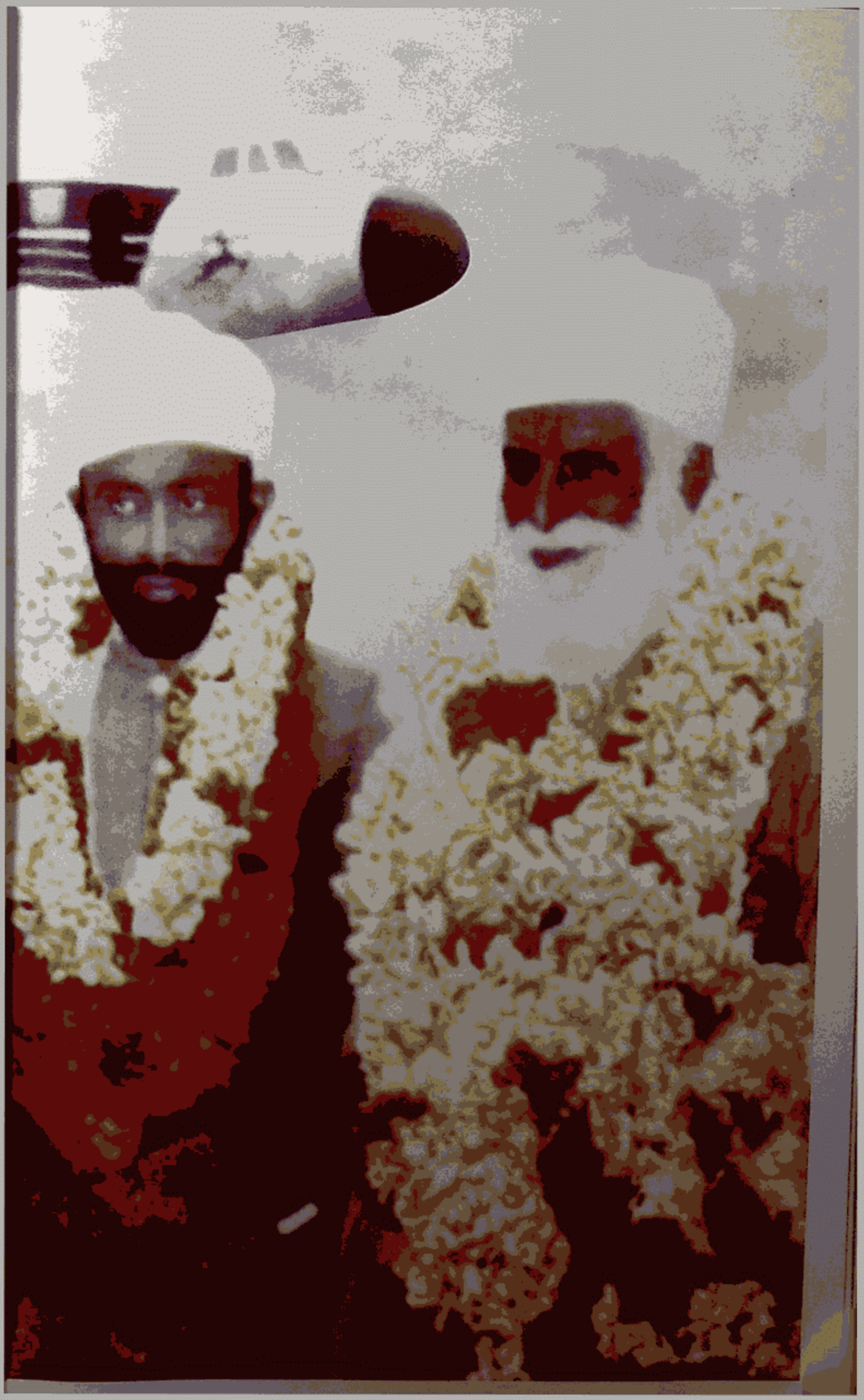
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Glossary

Adi Granth	Guru Granth Sahib the sacred Book of Sikhs compiled by the fifth Sikh Guru Arjan Dev ji containing Bani (hymns) of 1st, 2nd, 3rd, 4th, 5th, nineth Sikh Gurus and saints.
Akal Purakh :	The Pirmeval Lord-God.
Amrit	The holy nectar, first prepared by Guru Gobind Singh ji, for baptizing the disciples.
Ardas	The supplication performed in gurdwaras on religious functions, prayer.
Asa Di Var :	A composition of Guru Nanak Dev to be sung early morning.
Baba	A respectful term to address an elderely or a holy man.
Bani/Vani	Hymns from Adi & Dasam Granth Sahib ji.
Bhai	Literally means brother, used as mark of respect for addressing Gursikhs.
Bhagauti	The first stanza of Chandi Di Var, composed by Guru Gobind Singh ji and the begining of Ardas.
Bhog	Concluding ceremoney of religious functions.
Billa	The English man.
Chakkar	A kind of weapon about 12 inch diameter-circular, made of steel plate with sharp circum-ference.
Chandi di var :	A composition by Guru Gobind Singh ji in Dasam Granth Sahib.

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Chhaine	Cymbals
Darshan :	Holy glimpse of the Guru.
Dasam Granth:	The holy Granth written by Guru Gobind Singh ji
Dhadi	A bard musician, Panegrist
Dharamshala :	A shelter for pilgrims, place for holding religious congregations.
Dholak	Small Drum
Girihasthi	House hold, family man
Gopikas	Damsels of Gokul who were devotees of Krishn ji
Guru	The spiritual head
Gurbani	Hymns in Adi and Dasam Granth Sahib ji.
Gurumat	Tenets of belief prescribed by the Guru.
Gurmantra	Spiritual word used for initiating a disciple and meditating upon.
Gurpurab	Celebration of religious function in the memory of the Guru. A religion function related and dedicated to the Guru.
Gurusikh	A devout sikh of the Guru
Havan	Ritual fire worship
Hola	A festival of sikhs started by Guru Gobind Singh ji
Ishnan	complete bath from head to toe.
Jojan	Measure of distance, one jojan is approx Ten K.M.
Katha	Exegesis of scriptures
Kachhehra	Specially designed underwear of Sikhs
Kalgidhar Patshah	Sri Guru Gobind Singh ji

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Karrah Parshad		The sacramental offering to the Guru
Kesar		Saffron tendrils of a flower
Kos		A measure of distance, one kos is 2.4 k.m.
Langar		The community kitchen served in Gurdwaras.
Langri	:	Cook
Lota/garrwaha	:	A small steel or brass pot for holding water.
Mala	:	Counting bead having 108 beads.
Malechh khalsa	:	Sinful Sikhs
Mastana		A devotee in trance.
Naam		The Divine name of the Lord uttered in the ear of a disciple at the time of initiation.
Nitnam		Daily recitation of bani and contemplation on Naam.
Paath	:	Reading of scriptures
Paath Sadharan	:	Reading Guru Granth Sahib ji in routine from begining to end in parts
Paath Akhand	:	Reading whole of Guru Granth Sahib from begining to end without interruption in fixed time.
Panj Piaras	:	Five beloved sikhs of Guru Gobind Singh ji
Panj Granthi	:	A holy booklet containing selected scriptures for daily recitation
Ragi	:	Singer of Gurbani
Rahit Nama	:	Code of conduct
Romala	:	1.25m square piece of cloth for covering Sh. Guru Granth Sahib ji
Sant	:	A piouse person, saint
Sar or Sarover	:	Sacred Tank
Satjug	:	The age of truth

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Sadh Sangat :	Holy congregation
Satguru	The true guru
Suba	Religious preacher second in command appointed by the Namdhari Satguru.
Varni	Performance of 25 Malas of recitation of Naam by a group of 25 men observing rules of ablution.

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Preface

The Satguru is the greatest philanthropist on earth. He is the supreme spiritual commander. He is the controller of all the worldly and divine powers. All the deities of heaven ie fire, water, Air and others are under his control. He incarnates to protect the saints and the weaker. He showers his benevolence on one and all without even letting them to know. He belongs to everyone in the world.

All the Satguru's right from Satguru Nanak Dev ji had performed wondorous acts. One simply feels amazed on these and thanks the Satguru for his benevolance. Kalyug is the era of Satguru Nanak Dev ji. So he lives in one form or the other to succour the people and ensure their all round progress. People do experience miracles in their life but can not know their mysteries. A lot of it thus remains hidden. The historians preserve all that they see with their eyes or listen. The subtleties in many cases remain beyound thinking and percept of any human being.

The actions of the Guru are best known to him only. None else can know anything about these. Such subtleties in many cases are however brought to light by the successive Guru.

Guru Gobind Singh ji in his previous birth as Dushat Daman had warned Aurangzeb that if he ruled truely and respected all the religions then only he would be able to

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rule his full tenure. In case he violated these principles then he (Dushat-Daman) would also follow him and root him out. Aurangzeb had however vowed to exterminate Hinduism so Guru Gobind Singh ji had to appear on the world scene forty years in advance.

These are such subtlelies which were clarified to the people by the successive Guru. None of the Gurus has shown miraculous powers freely in his time for public appeasement. They have all exercised great restraint on these and shown miracles when absolutely essential.

The Discourses of Satguru Partap Singh ji have covered numerous topics including subtlelies during the times of previous Gurus. He has however covered Guru Gobind Singh ji in sufficient details in this volume of his discourses. The dialogue of Guru Gobind Singh as Dushat Daman with Aurangzeb has already been covered in the discourses in details in vol-2, P-52.

In this volume he has brought to light many more incidents. One of the important chronicals is the reality on the day of creation of the Khalsa. The igonormous people have spread fictitious and cock and bull stories in the propogation of this most important episode and even defamed Guru Gobind Singh ji. Satguru Partap Singh ji could bring the reality to lime light through the evidence of an eye witness's written report. There are however people who might put forward all sorts of logics against this evidence. This is unfortunate for the sikhs.

The rehat maryada of sikhs formulated by Satguru Gobind Singh ji, augmented by Satguru Ram Singh ji was religiously implemented by Satguru Hari Singh ji, Satguru

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Partap Singh ji and Satguru Jagjit Singh ji. Satguru Partap Singh ji attached the highest importance and sanctity to maryada. It was implemented so vigorously that it has now become an essential part of the daily routine of Namdharis. Satguru Jagjit Singh ji never tolerated even the smallest omission in maryada and strengthened it all the more.

Once Suba Giani Singh in a dream saw the glimpse of Satguru Ram Singh ji with a hukka in hand. He was very frank and free with Satguru Ram Singh ji, so he narrated his dream to him. Satguru Ram Singh ji replied Giani ji that it would really happen like that. Giani ji immediately quipped that if it was so then we would get the Hukkas made up of Gold & silver. Satguru Ram Singh ji cautioned him and said, "The kalyug would act much more powerfully. He would disguise himself like me and work like me. He would however be devoid of maryada. Many igonormous persons would get influenced by the actions of kalyug and thus get astray from the path of Gursikhi. However the enlightened devotees would realise that although he looks like Satguru ji yet he is not following the prevelant maryada. So it is an illusion only. Such Gursikhs would not be influenced by such an act of kalyug."

Thus following the rehat maryada only testifies that a particular action is by Satguru ji or the Kalyug. Maryada is thus held in high esteem. It is as much essential to be adopted by the Satguru as the sikhs.

Thus Satguru Partap Singh ji has dealt with the original maryada of Guru Gobind Singh ji in details and called upon the sikhs to follow it strictly.

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The discourses of Satguru Partap Singh ji are the enlighteners for one and all about the perception of religion, the Satguru and the sikhs. Satguru ji has very well highligted about Naam as to who is its custodian; How it is to be contemplated upon, what is its importance ? He has even gone to the extent of stating that why those who do not contemplate on Naam have at all come to this world.

The discourses of Satguru Partap Singh ji are full of knowledge. These form the guide line for the devotees to solve various problems in their lives. These touch almost all the vital issues e.g. social, political and religious.

The dicourses of Satguru Partap Singh ji highlight the relationship between the Guru and the sikh. This is the truest and warmest of all the worldly relationships.

The discourses of Satguru Partap Singh ji have been fully supported with quotations from Sri Adi and Dasam Granth Sahib ji. The writings of Bhai Gurdass and Bhai Nand Lal have further added to the glory of Discourses ! The discourses have been made interesting for the readers by relating the hagiologies of numerous saints and martyrs of highest spiritual level. These would certainly encourage and motivate the youngesters to follow in their foot steps.

Guru Gobind Singh ji was a great poet of various languages he has composed innumerous verses on various topics in details. Apart from Dasam Granth Sahib ji he has composed many more Granths and booklets. He has not only dealt with the present and past but even prophesied for future as well. Guru Gobind Singh ji has not only prophesied the event but its time period as well. All that

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prophcsied by Guru ji is bound to take place. Satguru Ram Singh ji in his Hukam Nama said, *"whatever has been prophesied by kalgi valley patshah would come out to be true. The sun can rise in the west. The earth can throw water to the sky. All this might happen but all that has been uttered by Kalgi valley would certainly come out to be true."*

Guru Gobind Singh ji mentioned about his twelveth incarnation that he would be born on the sixth of luner month of Magh, rejuvenate sikhism afresh, go to foreign lands in 1872AD, bless the people in foreign countries and then return also. Almost all this has already materialized. Guru Gobind Singh ji had predicted the degraddion of sikhs as well. One can really feel the greatness of Guru Gobind Singh ji from all these chronicles. He was really the supreme spiritual authority of his time.

For the establishment, progress and prosperity of the sikhs Guru ji had made supreme sacrifices. He made an invincible army of sikh warriors, who fought the terrorism and oppression of Aurangzeb and ended his reign.

None can recount the altruism of Guru Gobind Singh ji. We can only repay him a bit by following his edicts.

Satguru Partap Singh ji has very rightly stated in his dicourses that the Satguru is unfathomable. None can know him fully. He only knows the cause and purpose of his various actions. The Gurbani has stated. *"Only the one as great and high as the Satguru can know the lofty and exalted subtleties of the Gurus acts."* Thus most of the mysteries about the Guru have been brought to lime light by his successor only.

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Satguru Partap Singh ji has expressed extreme love and devotion for Guru Gobind Singh while narrating his chronicles. He has thus taught us also the way the Guru should be revered deep in the heart.

Satguru Partap Singh ji has repeatedly called for unity amongst various factions of Sikhs. He has desired them to get united atleast when the question of Sikhism arise. This however is possible when all the factions, big or small, attach more importance to the sikh panth and realise the importance of unity. Satguru ji has stated that the devotees may continue to adhere to a faction but still they can unite on wider issues. The sikhs would become much more powerful if they follow the advise of Satguru Partap Singh ji.

The Punjabi version of these discourses was covered in five volumes. These are word by word reproduction of the recordings. However the English version has been covered in four volumes. The episodes which were repeated in discourses have been fully covered once and in successive discourses such episodes have been stated in brief. At the end of the updesh a mention has been made in notes where the readers have been requested to refer a particular page for full story.

The readers have already enjoyed three volumes which cover all the discourses from 1948 to 1959 dilvered at Bangkok. This volume which is the last in the series covers discourses delivered in Africa in 1958 and 1959. The style of these discourses is different than the one in first three volumes. Here Satguru ji has widely dealt with the questions of the devotees in Africa. Thus these provide solution to many of the issues.

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The discourses have been written in first person so as to give a feeling as if Satguru ji is talking to the readers.

Like the punjabi version the english version too depicts the original form of the discourse and need to be studied deeply as Gurbani. These have the power to cast deep impact on readers and transform their life.

Satguru Jagjit Singh ji had composed the following couplet in the honour of Satguru Partap Singh ji

Tudh chitwat sukh adhik hoi
Naaseh angan paap.
Kar kirpa mohi ridhe basou
Sri satgur partap.

Contemplating upon thee I feel greatly blessed, countless of my sins being eradicated.

O' Satguru Partap Singh ji kindly be benevolent and dwell in my heart.

The above couplet describes the deep feelings of Satguru Jagjit Singh ji for his father and the Lord. He regarded each of his words as an eternal truth. So Satguru Jagjit Singh ji decided to transform the tape recorded discoures of Satguru Partap Singh ji in written form so that the devotees could study these in details. The initial writing of recordings was a laborious task. it took ten to twelve hours to write a discourse of one hour. In case however some part of the discourse was not clearly audible then it took much more time. Satguru Jagjit Singh himself started writing these in 1965 but then it was entrusted to devotees, who took nearly fifteen years to complete this work.

The manuscripts were then read amongst a Group of

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Namdhari intellectuals and Satguru Jagjit Singh ji. Such meetings lasted for 12-14 hours a day in the presence of Satguru ji. Satguru Jagjit Singh ji was instrumental in completion of all the five volumes of punjabi version of dicourses named 'Lal Eh Rattan'. The publication of these five volumes could be completed in fifteen years.

Some devotees then expressed their desire to study these discourses and have a first hand information about the Vani of Satguru Partap Singh ji. I being thoroughly involved in publication of punjabi version was encouraged to take up the English version as well. It was a gigantic task and I felt incompetent to discharge such a great responsibility. However the blessings of Satguru ji prevailed.

The Satguru is great. The eighth Guru Nanak, Guru Harkrishen ji could cause a mute to translate the Gita by just touching his stick with his head. Similarly Satguru Partap Singh ji and Satguru Jagjit Singh ji showered blessing and got this great task completed by me. I feel indebted to both the Satguru ji and express my heart felt gratitudes to them.

Sikhs the world over have recently celebrated the three hundered and fifteeth birthday of Satguru Gobind Singh ji. This volume covers the chronicals of Satguru Gobind Singh ji. I feel greatly heartened to dedicate the fourth volume of Discourses of Satguru Partap Singh ji in the honour of Satguru Gobind Singh. May he kindly bless me and accept this as my humble gesture.

To enable the readers read these discourses easily, the following few points are important.

1. The discourses have been written in first person.

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Thus these give a feeling to the readers as if Satguru ji is addressing them directly.

2. The main text has been written in font 13, however the poetry of main text has been italicised in the same font.

3. The script of Gurbani has been changed from Gurmukhi to English and written in bold letters in font 11. Just below it the meanings of Gurbani have been written in the same font.

4. The script of poetic citations, other than Gurbani have also been changed to English and written in italice in font 11; just below, the citation its meanings have been written in the same font.

5. At the end of quotations from Gurbani, the page number at which it exists in Adi Granth Sahib ji has also been indicated. The quotations from Dasam Granth Sahib have been indicated as Dasam Granth P. or D.G. P.

The quotations of Bhai Gurdas have been referred as Var number/Paury number..... or as kabit number.....

The ghazals of Bhai Nand Lal have been indicated as ghazal number..... .

6. Whereever possible sub headings have been given to differentiate the topics.

7. Efforts have been made to maintain the central idea and the intensive emotions in the sermons as it is. However in certain cases the central idea has been explained in simple words and duplications avoided. This

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was considered essential to avoid confusion to the readers.

The publication and distribution of first three volumes could be possible due to the efforts and initiative of Mrs. Kulwant Kaur W/o Late Suba Jagtar Singh U.K., Sh. Kirpal Singh Chana, S. Jaspal Singh Ghatoray and S. Satpal Singh Bhullar. I am obliged to all the esteemed readers who have extended full support in the promotion of these books. I am grateful to them for this noble cause and do look forward for their continued support.

I am indebted to Prof. Ranjit Singh for his continued help and guidance in publishing the fourth vol. of this series. Professor Sahib as well has taken time off his busy schedule to write a few words. I am abliged to him.

I am also grateful to Sh. H.S. Hanspal president of Namdhari Darbar who has always been a continuous source of inspiration in this work. Although very busy still he has stolen some time from his busy schedule to write for this book.

Last but not the least I am indebited to his Holiness Satguru Udai Singh ji, without whose blessings, I could not have done anything.

Sant Singh

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The Portrait of the Satguru

Sant Singh has dedicated the fourth volume of the discourses of Satguru Partap Singh to the tenth Guru of the Sikhs, Guru Gobind Singh. Since I was somehow linked to the translation of the discourses from the first volume,Sant Singh asked me to write my opinion about the work he had done while translating the discourses from Punjabi into English. As for the discourses I dare not form an opinion, it is work divine and I would rather bow to it than comment. I can just appreciate the effort of Sant Singh and thank him for the enlightened message he has spread to the people not knowing punjabi.

The phenomena of making and unmaking is well known and universally accepted principle. Yet what gets undone naturally gets made all over again. Not only the soul is un-destructible even the matter of which all things in this universe are made of is beyond destruction. Only it undergoes unrecognizable change, thankfully. The Guru who is always present everywhere to guide, help and a savior too undergoes this phenomenon. From Guru Nanak Dev ji to Guru Gobing Singh,many Sikhs beliefs are personified. The Guru Granth Sahib, the holy book being the Shabad Guru; the Word of the Lord. The Namdhari Sikhs believe in the Living Guru and hence have now the sixteenth Guru, Uday Singh Maharaj. The Guru too is subject to birth and death but the essence, the light they permeate, reflected by one to the other, to their devout followers and the world is everlasting. That essential light, the spirit Satguru

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Partap Singh manifest, to reflect is the core of a reflective story. Once a painter sat down to make a portrait of Guru Gobind Singh. Sitting in his room, in the corridor and on the terrace of his house he drew a few sketches but unsatisfied with his drawings he tore them off. He thought there must be someone still there who had seen the Guru in his physical form. Who, except the river Sutlej, the living entity? He went to Anandpur Sahib, meditated on the bank of river Sutlej and said, "Venerable river, you have seen the great Guru when he came to play on your bank, swam in your waters and even crossed your churning waters when he left Anandpur. Could you, please tell how did his glorious face even in dire circumstances look like?" What could the river say about the glory of the face that outshone the myriads of the stars? It remained silent. Perhaps the divine originated Yamuna on whose bank Guru had sat contemplating on Unity of the Universe, listening to the recitation of poems written by a galaxy of poets sitting at his feet and where he had composed his great hymn, the Chopaie. But Yamuna had stopped its sweltering waves to silence where he had sat and had passed that spot in silence since then. It remained mute at the requests of the painter. Perhaps the mother of all creation, the holiest of holy Ganga could reflect on the resplendent child the patter of whose feet and lisp of his first words she had heard. She had seen him play war games on her banks and remembered how he looked when wearing a peacock feather in his curls he blessed Pandit Shiv Nath with his Child Krishna look alike glimpse. But mother Ganga had seen that could not be showed heard that could not be told and felt that was beyond expression. She went along her path enjoying her bliss and spreading her blessings on all on her way.

May be Godavary remembered the time when the Tantrik Vairagi tried all his tricks to topple Guru Gobind Singh from

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his bed and facing failure had fallen at his feet saying, "I am your Banda, a slave." Perhaps Godavari would reflect some of the glory she had received perceiving his graceful glimpse. Her silence put the painter in a reflective mood. Slowly he went to the Gurudawara SachKhand Sahib, the last repose of guru and fell prostrate before Guru Granth Sahib and the Dasam Granth. There he heard the Guru's Words being recited ' Khalsa is my own look alike; In Khalsa do I abide.' Guru's greatness is reflected in the goodness of his followers. Khalsa is his portrait.

Life of Guru is great source of inspiration and the word of guru is sustenance. Had Guru Arjan Dev wriggled out of the predicament he was in instead of making the supreme sacrifice there would not have been a Mani Singh or Taru Singh. Guru Tegh Bahadar might too have found ways to escape beheading. Nobody would have borne to be torn apart with a saw, being boiled alive or burnt to death. Such sacrifices as Banda Bahadar and his eight hundred companions made would have been just figments of imagination. Namdhari Sikhs would not have stood before guns at Jamalpur to be blown to tithers nor would have others surrendered themselves to be hanged to save some innocents for killing of cow-butchers. Sikhs faced tortured killings at Nankana Sahib, steel tipped staves of British Police, bullets at Damdam ghat and Jallianwala bagh because gurus and their sons had sacrificed for the great cause of freedom to worship whom they wished.

How the Gurbani sustains the Sikh Community in difficult times and helps them uphold the principles of their faith is well known. For almost fifty years Namdhari Sikhs were put under great mental torture by closing the doors

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of Bhaini Sahib on them after exiling Satguru Ram Singh to Burma. Epistles of Satguru smuggled to Bhaini Sahib and recitation Gurbani were a great help through difficult and dangerous times.

I had the opportunity of having a glimpse of Satguru Partap Singh some sixty five years ago when I was a high school student. I had come visiting my elder brother, a senior veterinary officer in Indian Army, posted at Hissar. There was a sort of carnival where rural games were held, goods and instruments needed by the rural folk were sold and the farm animals were brought for selection and prized. Breeders had brought their best animals to the competition and among the buffaloes, Nagori and Sahiwal cows and indigenous breeds of horses the ones brought by Namdharis from their Jeevannagar farm stood apart in upkeep and purity of their breed. Satguru Partap Singh also graced the occasion with his presence though for a very short while. The memory of his benign smiling face still lingers in my memory.

Reading Satguru Partap Singh's discourses translated by Sant Singh and original ones in Punjabi collected by his wife, Principal Beant Kaur have been an inspiration and sustenance for me. I am great full to both of them.

Ranjit Singh (Prof.)
74 Sahyog Apartments
Mayur Vihar-1
New Delhi-91
Mobile: 9650699720

Namdhari Elibrary NamdhariElibrary@gmail.com

FOREWORD

I am pleased and honored to write the foreword to the translation of Discourses made by Satguru Partap Singh Ji, who always stood boldly for the truth and spoke his mind without fearing anybody.Guru Nanak Dev Ji and the succeeding Gurus did not approve the superfluous and superstitious beliefs and so was Satguru Partap Singh Ji. He stood before the people who opposed him and spoke his mind truthfully. That was the boldness he had.

In the fourth volume of Discourses of Satguru Partap Singh Ji, delivered in East Africa, S. Sant Singh has translated them very intelligently. They are the toleration of historical incidents. They are very informative and interesting. It provides us a sense of our identity, helps us to understand who we are. It provides a sense of context for our lives, and our existence, teaching us where we have come from and how we should approach the future. It shows us what it means to be human beings and highlights the tremendous achievements. The common factor the transcendental truth in all the religions is the belief, which has been explained so nicely to understand.

The history of Sikhism started with Guru Nanak Dev Ji, the first Guru in the fifteenth century. The religious practices were formalized by Guru Gobind Singh Ji. He baptised five persons from different social backgrounds

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to form Khalsa. There are basic misconceptions about the Sikhs.

Sikhs are one of the most visible of all the communities but surprisingly there is lack of knowledge and understanding about them. Satguru Partap Singh Ji in these Discourses dispelled some common mistakes and misconceptions about Sikhs and Sikhism. Narrating them in the story telling way, he explains most of the misconceptions in a simple manner, so that common man can understand the basics of Sikhism.

Like, there are some writers who do not believe Guru Gobind Singh Ji actually beheaded the Panj Pyare. They say Guru Gobind Singh Ji took them in a tent one by one and returned with his sword dripping blood and demanded another head.

Satguru Partap Singh Ji candidly explains in the second discourse of this volume how it happened and says: "the news of Satguru Ji (Guru Gobind Singh Ji) having killed the Sikhs was spread all over by some people who did not know anything about the greatness of Satguru Ji. Guru Gobind Singh Ji's demanding the heads of Sikhs and then secretly killing goats in their place in a tent could not be cherished by those who regarded Guru Ji as all powerful and omniscient. Although I did not ever believe this news, still I felt that Guru Ji might have beheaded the Sikhs in the tent. I was however wrong till I came to know the truth. One of the Namdhari Sikhs could meet a Muslim in Phillaur who possessed the last report of Abu - Ullah Turani a spy of Aurangzeb, who witnessed everything on the day the Khalsa was created. The report clarified that the Sikhs were beheaded publically. An unfathomable

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Guru Gobind Singh Ji could never declare something publically and then act against it. It is the function of cowards to say something and work against it. We must not undermine the greatness and boldness of Guru Gobind Singh Ji for our selfish petty interests.We must feel pride in being his disciples. We must repose full faith in his Amrit and avoid any sort of blasphemy against him. We must vow to become his lovable Khalsa."Gurbani explains in Raag Bhairon, Mohalla 5 **"Satguru Mera Maar Jeewalai." My lord can raise the dead to life.**

Satguru Partap Singh Ji had his worthy views on different subjects, which are very relevant even today. In one of the Updesh of 1959, he explains about democracy in the country and says: "Democracy is based on votes of the people. Any party which gets majority of votes rules the country. The status of Sikhs is very precarious as in a total population of forty crores in the country the Sikhs may hardly be forty lakhs. Thus with 1% population share they hardly stand anywhere. Again there are number of factions among Sikhs. Each one has its own perceptions. None likes to listen to the other's view point. Everyone considers himself only to be right. This further weakens the status of Sikhs. None thinks on unity amongst all. We must atleast all join hands together when the question of Sikhism arises."

Discourses of Satguru Partap Singh Ji are the verbal explanation on the basis of Gurbani and of our great history, it may also be called Katha. Katha has been an integral part of Sikh practice since the revealed inception of Sikhism by Sri Guru Nanak Dev Ji. By reading these discourses/Katha one gains knowledge about Sikhism and

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becomes enlightened. Because these are spiritual and correctly tell us about historical facts, it endows the reader with spiritual and worldly knowledge and helps Sikhs along the path of Sikhi.

In the form of Katha/discourses it tell us the relevance for promoting the ideology of Gurbani. Katha is described as the most supreme discourse to enter. **"Sabh Thae Ootham Har Kee Kathhaa."** Highest of all is the Lord's discourse. **"Kathhaa Sunath Mal Sagalee Khovai."** Hearing your Discourses, all filth is removed.

Sant Singh Ji has with full responsibility and faithfully completed the job of translating the Discourses of Satguru Partap Singh Ji and tried to remain accurate to the original in all the four volumes. He has tried to present to the readers with the accurate picture of the original without any distortion or imposing his personal values. He has done a worthy job, and has nicely completed it, and has created a legacy that has the merit for future generations.

One who cherishes to have the glimpses of marvelous divine personality of Satguru Partap Singh Ji should studiously and devotionally study these Discourses.

H.S. Hanspal, (Ex. M.P.)
President
Namdhari Darbar

Namdhari Elibrary NamdhariElibrary@gmail.com

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Updesh-1958-1

Dandaut bandhan anik baar sarab kala samrath
Dolen tay raakhahu prabhoo naanak day kar hath.

P-256

I bow down and fall to the ground in humble adoration, countless times to the all powerful lord, who possesses all powers. Please protect me and save me from wandering, O God, reach out and give Nanak your hand :-

Jaahee kul tay pargat hoiay taahee kul ko Naam.
Pun dvadas gurind ko mayree hai parnaam.

Gurind Nama Pat.-10

I first salute the family in which the twelveth incarnation would appear and then I salute the twelveth master.

The revered Sadh Sangat of Satguru ji, when ever I happen to be here, I feel blessed to address you. It is however much more important to adopt something in practice than mere listening. Those who act and deliver something in reality are superior to those who only talk loudly. You all know that the Russians did not talk but actually did a lot. They never boasted of any action in advance. People came to know only after it became a reality. Gurbani has also advocated this philosphy as-

Bhaao bhagat kar neech sadaaeae.
Tou Nanak mokh antar paaeae.

P-470

with loving and devotional worship, abiding in humility, O Nanak, salvation is attained.

Bhai Gurdas too has substantiated this as-

Kar kai neech sadaavanaa taan prabhu laykhai andari paaee.

Var 1/16

If somebody, in spite of being a doer, erases from his self this sense of achievement and prefers to be called lowly, only then he can remain in the good books of the lord.

Thus one must do something in reality, but never boast of having done it. He must never take the credit to himself as he can not do anything without the blessings of the Satguru. No one can survive without the blessings of Satguru. The whole of Adi and Dasam Gurbani stress on the blessings of the Satguru for the success of any event.

The people, nowadays follow their own ideas much more than anything else. Everyone has a different opinion. One relies upon black turban, another on red turban or white turban according to their perceptions. Similarly one likes black cow, another red and the third one white. In reality only the cow whose yield of milk is more is good. Their colours are insignificant.

There are two types of books as well, one based upon hard facts and ground realities found in ancient literature. The other one is a spontaneous outflow of the thought of the writer. It is self evident and does not need any proof. It is a postulation of eternal truth. The Gurbani composed by the Sikh Gurus falls in this category. Again there are different views on Gurbani as well. Some believe it as a splendour of spiritual science which blesses the devotees

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with knowledge of the primeval lord. Others regard it as a divine and reverend composition of the great sikh Gurus. However both regard this as an eternal truth. The unfortunate part however is that everyone regards and accepts its truth according to his own perception.

Raag Mala

The Raag Mala is the concluding Bani in Adi Granth Sahib ji. Some people feel that it is not Gurbani and has been added by some one after words. Some others however feel that it is Gurbani. Thus one group has repudiated it to be Gurbani and the other has vindicated it as Gurbani. Some books also have been written by scholars on this controversial issue.

Those who have vindicated it to be Gurbani cite following reasons.

i) From the poetic and an apt writer's angle only Guru Arjan Dev ji could have started Gurbani with the Gurmukhi alphabet. *'Sasa'* and concluded it with the same word.

ii) As per the specialists of Raag, the colour of Siri Raag is red. Guru ji too being a kashatriya gave first position to this Raag. It may be noted that the colour of kashatriya too is red.

iii) The composition of Adi Granth Sahib ji was started in the third quarter of the day. As per specialists that was the time of singing the Siri Raag.

iv) Some specialists give first place to Siri Raag and some to Raag Bhairav. Guru Arjan Dev ji honoured both these concepts. He started Gurbani with Siri Raag and the Raag Mala with Raag Bhairav.

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Thus majority of sikhs and I myself as well accept Raag Mala as Gurbani. Hence it continues to be included in Adi Granth Sahib ji.

The Satguru is Omnipresent

Gurbani states thus-

Apanae saevak kee aapae raakhae aapae Naam japaavai.
Jeh Jeh kaaj kirat saevak kee tehaa tehaa outh dhaavai.
Saevak ko nikattee hoe dhikhaavai.
Jo Jo kehai thaakur pehi saevak tatakaal hoe aavai.
Tiss saevak kai ho balihaaree jo apanae prabh bhaavai.
Tiss kee soe sunee man hariaa tiss naanak parasan aavai.
P-403

Wherever the business and affairs of his servants are, the lord hurries to be there. The lord appears near at hand to his servant. Whatever the servant asks of his lord and Master, immediately comes to pass. I am a sacrifice to that servant who is pleasing to God. Hearing of his glory, the mind is rejuvenated, Nanak comes to touch his feet.

The Gurbani mentioned above depicts the close relationship between the Satguru and the Sikh. It has been an established fact in the history that whenever a devotee remembered the Satguru and prayed whole heartedly for his blessings, the Satguru appeared there instantaneously and solaced him. A few of the cases are cited below.

1. Bhai Kataru[2]

He was a devotee of Guru Arjun Dev ji and running a shop in Kabul. His weights for measuring the commodities had worn out over a period of use, but he did not know. A sycophant complained to the authorities and blamed Bhai Kataru for his dishonesty. Bhai Kataru was called

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with the weights to be caliberated with standard weights. When the testing of weights started, Bhai Kataru remembered Guru Arjan Dev ji and sought his help. Guru Arjun Dev ji was then sitting in the holy congregation at Amritsar. He responded to the plea of Kataru and picked up a coin of five pices and placed it on one palm. He then started shifting the coin from one palm to the other and vice versa. He continued this action while the testing of weights was in progress. When the Sadh Sangat enquired about this unusual action Satguru ji replied, "I am balancing the weights of Bhai Kataru."

At Kabul the weights were found to be right and Bhai Kataru was exonerated. He then came for the holy glimpse of the Satguru and came to know the reality. He begged his pardon as well. Important facts to be noted here are-

i) Bhai Kataru had no bad intention.Weights got worn-out over a period of time about which he had no knowledge.

ii) He prayed to Satguru ji sincerely and he was helped for his faith and honesty.

iii) The Satguru could help Bhai Kataru without being known to anyone also. This episode however shows that He helps his devotees in human form as well.

2. Bhai Tiloka[3]

Bhai Tiloka a Gursikh was employed with the Nawab of Ghazani. He accompanied the Nawab to a forest for hunting. The principle was that only the one who spots the prey would follow. Bhai Tiloka chased a pregnant female deer and killed it. Instantaneously two cubs delivered by the deer throbbed to death. Bhai Tiloka's sentiments got hurt and he repented

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on his act. Why did he do so ? He was the disciple of Guru Arjun Dev ji, whose doctrines state thus-

Dookh n daece kisa jeea patt sio ghar jaavo.

P-322

Do not cause any being to suffer and you shall go to your true home with honour.

--dasamee deh diss hoe anand.
Chhootai bharam milai gobind.

P-344

On the tenth day of the lunar cycle, there is ecstasy in all directions. Doubt is dispelled and the Lord of universe is met.

--Eaekaadasee nikat paekhahu har naam.
Eindree bas kar sunahu har naam.
Man santokh sarab jeea daeiaa.
Ein bidh barat sampooran bhaeiaa.

P-299

The eleventh day of the lunar cycle, behold the lord, The Lord is near at hand. Subdue the desires of your sexual organs and listen to the Lord's name. Let your mind be content and be kind to all beings. In this way your fast will be successful.

--Eaekaadasee eik ridhai vasaavai.
Hinsaa mamatta mohu chukaavai.

P-840

The eleventh day, enshrine the one Lord within your heart. Eradicate cruelty, egotism and emotional attachment.

Thus the Gurbani mentioned above implictly forbids cruelty against anyone. Killing of animals to satisfy own lust is forbidden. Even those who undertake fasts as a

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religious ritual cannot succeed and achieve anything if they do not shun violance from their heart. What to talk of killing anyone Gurbani even forbids hurting anyone's heart. It says-

Sabhanaa man maanik thaahau.
mool machaangavaa.

P-1384

The minds of all are like precious jewels, to harm them is not good at all.

Thus Bhai Tiloka being greatly hurt at heart, vowed not to repeat such an act. He replaced his sword with the one of wood.

A sycophant complained against Bhai Tiloka to the Nawab, that he being his right hand man would be of no use in an emergency as he was wearing a sword of wood only. The Nawab decided to know the reality. He called all his courtiers and asked them to display their swords. Tiloka was standing in the queue at the end. He realised that it was all against him only. So he started praying to the Satguru in his heart and sought his benevolance. As his turn came, the Nawab asked Tiloka to show his sword. Bhai Tiloka who was then tuned with his Satguru remembered him and pulled out a glittering sword from the sheath. Tiloka realised in his heart this miracle to be the blessings of his Guru.

Why the Guru saved him from humiliation ? The reason was that he had not replaced his sword with a bad intention. He had done this out of love and the teachings of his Guru. Thus the Guru succours his disciple under all eventualities.

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iii) A Sikh of Guru Gobind Singh ji was running a shop at Sirhind. He was a known honest man. So people used to deposit their belongings with him. Once a Pathan left his bag with gold coins as a deposit with him. He came to take his deposit back after a year. The Gursikh having forgotten about the deposit of Pathan, denied having received anything from him. The pathan reported the matter to the authorities who ultimately asked both of them to put their hand in hot oil. This step was to find the truth. The Gursikh remembered his Guru, prayed to him and put his hand in the oil. The pathan also put his hand in the hot oil. Miraculously the hand of Gursikh was safe and that of the pathan got burnt. The pathan was thus regarded as a lier.

After sometime the Gursikh found the bag of the Pathan containing gold coins. He went to return it to the Pathan and beg his pardon. The Pathan was surprised to see that his hand had burnt even when he was right and the hand of Gursikh was safe, while he was wrong. He asked the Gursikh to explain the reason of this unusual happening.

The Sikh replied that he never told a lie but he had forgotten about the deposit. Secondly he remembered his Satguru and sought his blessings. The Satguru helped him for his true intention. The Pathan though right still got his hand burnt because he did not rely upon one Pir and kept on shifting his prayer to others. The Pathan realised his mistake and thanked the Gursikh for clarification.

The Gursikh thus must repose firm faith in his Guru, and spread the fragrance of the Guru's glory all around, so that everyone loves and respects sikhs.

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4. Bhai Rai Singh[4]

Satguru Ram Singh ji sent Bhai Rai Singh to Hazoor Sahib to note down the sikh rehat maryada prevalent there. He was to go their alone and on foot. Satguru ji blessed him with the word that he would always find Him by his side to solace him in the hour of dire need.

Having covered about eight hundred miles, Rai Singh had to spend his night in a jungle. Suddenly a tiger appeared there. Rai Singh got frightened but kept his patience. He sincerely prayed to Satguru ji and sought his succour. Satguru ji instantly appeared there on his horse and saved Rai Singh from the tiger.

On his return journey Rai Singh went penniless and spent a few days without eating anything. He however continued to remember the Satguru and recite Gurmantar continuously. Satguru ji provided him with a money-bag so that he could return safely.

Thus the Trueguru is always nearest to the devotee. The devotee has only to remember him from the core of his heart, plead humbly and his problems get redressed. Thus the Satguru is omniscient and omnipresent.

Anyone, even a foe after coming in contact with Gursikh would like to become like him and not hate him or blame his Guru.

Hazarat Mohammad and Cow

I would like to reemphasise that the sikh religion and Gurbani forbid eating of meat by Gursikhs. To dispense with the conception of meat eaters, I would like to cite an incident related to Hazarat Mohammad Sahib. Once

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Hazarat along with some of his devotees got entrapped in an enemy cordon. They felt acute hunger. There being nothing else, they killed a cow. Before starting to eat, the devotees sought permission of Hazart ji and asked him to eat first.

Hazarat ji refused to eat the cow. The devotees too refused. To make them eat, Hazarat ji touched his finger first with the cow and then with his tongue. After touching his tongue with his finger Hazarat ji spat it. This was only to make his devotees to eat and quench their hunger in an extraordinary situation. This story was cited to me by a Muslim. I have myself not read their history.

A similar anomaly happened during the period of Baba Banda Bahadur, when the sikhs had to suffer at Gurdas Nangal. The sikhs had to remain without food and water for many days. They were forced to eat the flesh of mules and use their own urine to clean their mouth. This was a terrible situation. May Satguru ji save us from such an awful situation.

Maleichhata in Sikhs

What is the origin of this word Maleichh ? This has been used widely in Gurbani and the sikh history. This word is used for a man who is classified as a sinner; for the one who is unjust, tyrannical, oppressive unscrupulous and the one who eats beef. This has therefore been widely used for foreigners.

The sikh religion had been founded on truth, fairness, faith in Almighty, purity and simplicity. Its tenets of belief have implicitly indicated, its do's and dont's. The sikh has to live on pure vegetrarian food and shun alcoholic drinks.

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Guru Gobind Singh while founding the Khalsa panth declared it to be a pious and eternal creation. He blessed sikhs that they would continue to flourish so long as they followed his laid down doctrine.

The sikhs braved all the oppression of the enemy, stuck to their principles and helped the poor. They could thus create a vast empire of their own.

With the arrival of foreigners in the country the sikhs became subservient to them. They followed the aliens way of life and forgot their own tenets of belief totally. They changed their dress, eating habits and religious routine. Like their foreign masters they became voluptuous. Sensuality and inebriation fully engulfed them. Giani Gian Singh ji had explained in details the condition of sikhs of those days in his opus Panth Parkash.[5]

The Sikhs not only forgot their tenets of belief but even violated these openely. They degraded their sacred and pious cult. They ignored their wives and became addicted to whore-mongering and sodomy. They thus lost all their fame and glory. They became fully malaechh.

The sikhs had crossed all the limits of indecency and faithlessness. The main strength of Sikhs was Naam and Gurbani. Both were forgotten. The volumes of Sri Adi Granth Sahib ji were stacked in open niches in villages. The rats had easy access to these, and even consumed parts of the bindings. Thus none cared for the religious Granths.

The Almighty never tolerates such a deteriorated condition. As per his own promise in ancient scriptures, the lord incarnates in human form to reestablish the faith.

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So he appeared in the form of Satguru Ram Singh ji and set everything right.

The Omniscient Lord

Bhai Nand Lal a staunch devotee of Guru Gobind Singh ji states thus--

Gaahi sufi gaahi zaahid gahe kalandar me shavad.
Rang haaie mukhtalif daarad butie ayaar ma.

Ghazal-2

He epitomizes as a sufi, sometimes he becomes a veneratar and sometimes he is self absorbed. Clever though, he is multifarious.

Gurbani also substantiates this as--

Nirgun aap saragun bhi ohi.
Kala dhaar jini sagali mohi.

P-286

He himself is absolute and unrelated. He himself is also involved and related. Manifesting His power. He fascinates the entire world.

The Lord thus appears in the world with a self assigned task. He epitomizes suiting to his role. He completes his job, blesses people then leaves for his heavenly abode to reappear in a different role to discharge some other responsibility.

People start regarding his role in different forms as of different persons. They get attached to a particular form and when He decides to change his role people feel deluded and dejected. Gurbani states-

Savaangee sio jo man reijhaavai.
Swaang outaariai fir pachhutaavai.

P-1145

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One who loves the actor in his mind, later regrets when the actor takesoff his constumes.

People feel dejected because they do not love the lord but his acts only. They forget the Lord is omnipotent and can do anything he likes. He is not subjected to the whims of the people. The lord is only one. He may adorn himself as a saint or a warrior; He may wear a turban or a cap. It does not matter because he remains the same one Lord. This understanding he grants only to a few of his beloved devotees.

When the Lord appeared as Guru Nanak, he founded a new faith; the sikhism. He vowed to live all through kaljug in one form or another and keep guiding the people to tread the path of truthfulness. He even prepared a detailed plan for his various successors also. It was in accordance with that plan that he incarnated in the form of Satguru Ram Singh ji.

Satguru Ram Singh ji rejuvenated the Sikhism, established the sikh panth on a firm footing, confronted the government and fought for the independence of the country.

Sadh Sangat ji, let us resolve not to get deluded by different forms and attires of our Satguru. They have taken the sikhism forward step by step. They themselves practiced what they preached. We have one Gurmantar, one Gurbani and only one Satguru. We should sit unitedly, work unitedly and think unitedly. We must not quarrel over trifles and damage the fare name of the Satguru. The common message of each one of them was-contemplate on Naam, recite Gurbani, get blessed with Amrit, adopt the rehat maryada of Five k's and follow the doctrines of the Guru religiously.

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When we come to the Sadh Sangat, listen to Gurbani and the diginitaries attentively. We must as well evaluate ourselves. We must all relook on our ownself and see if we have contemplated on Naam and recited Gurbani, How many lies I have spoken; How many people I have cheated and harmed today ? Such an evaluation would help us give up some of our bad habits and progress further. Gurbani states-

Kot laakh sarab ko raaja,
Jis hirdai naam tumaaraa
Jaa ko naam na deeaa mayrai Satgur,
Say mar janmehi gaavaaraa.

P-1003

One who has your name in his heart is the king of all the hundreds, of thousands and millions beings. Those whome my Trueguru has not blessed with his name, are poor idiots, who die and are reborn.

Thus even the greatest emporer is not comfortable unless he contemplates on Naam, follows his faith, does not unnecessarily penalise people, works honestly and sincerely- then only he enjoys his life comfortably. Failing this, Gurbani states-

Sagal srisht ko raajaa dukheeia.
Hari kaa naam japat hoie sukheeia.

P-264

The rulers of all the world are unhappy. One who chants the name of the lord becomes happy.

Thus even for the greatest king it is essential to contemplate on Naam, if he wants to be happy in his life. The Sadh Sangat must always keep these in mind and devote as much time on Naam simaran as possible.



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Notes

1. In 1958, Satguru Partap Singh ji visited Africa to attend the function of Basant Panchami. Satguru ji stayed there from 25-1-1958 to 15-2-1958. After staying there for few days, he left Nairobi on 29-1-1958, visited other places and returned on 11-2-58. On 15-2-58. He left for India by air after performing Asa Di Var. Since the actual dates of these discourses are not available only the no's 1,2,3...have been given.
2. Bhai Kataru - refer D.S.P.S. Vol-1, Page-193.
3. Bhai Tiloka - refer D.S.P.S. Vol-1, Page-191.
4. Bhai Rai Singh refer D.S.P.S. Vol-1, Page-164, 188, 214.
5. Deterioration of Sikhi - refer D.S.P.S. Vol-1, Page-150 & 330 and Vol-2, Page-71.

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Updesh-1958-2

Sadh Sangat ji today is Basant Panchami the day of the incarnation of Satguru Ram Singh ji. All of us must recollect the altruism of Satguru ji; we must cast out some of the vices and omissions in adhering to the code of conduct. We must as well promise not to repeat these sins in future.

All the 10-15 of us who have assembled here, have come to preach the people to give up their bad habits and actions which have been declared unworthy of human beings. We have come here to guide the people to tread on the path of truthfulness, contemplate on Naam, wake up early in the morning and take complete bath including head wash, be a pure vegetarian and shun liquor and tobacco. You must get blessed with Amrit and keep unshorn hair. Never disrespect the hair by any means.

The Amrit is being prepared. Those of you who want to be blessed with this must get ready. Those who have committed some wrongs must first seek pardon, resolve not to repeat such offences and then get baptised.

There are many factions among Sikhs. Their maryada also being different, they feel that the Amrit must be taken once only. However according to Namdhari maryada if some one has committed an error knowingly or unknowingly he can again be baptised. So all such persons must seek pardon and then get blessed with Amrit. Today being the

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day of incarnation of Satguru Ram Singh ji all such defaulters would be pardoned without any fine. Give up Jealousy and duality.

The jealousy and duality are the greatest enemies of human beings. These have firmed their roots deeply in almost everyone. These are highly inimical and digress the people astray from the path of righteousness. Saint Farid states thus--

Fareeda mai jaanieaa dukh mujh ko,
dukh sabaaieai jag.
oochae charrh kai dackhiaa,
ta ghari ghari eihaa aag.

P-1382

Farid, I thought that I was in trouble; the whole world is in trouble ! When I climbed the hill and looked around, I saw this fire in each and every home.

The fifth Guru Nanak, Guru Arjan Dev ji has dealt with this problem in detail in Bani at page 237. He says that, "it is a great obstacle in the path of spiritualism. One may resort to any number of rituals, meditate, undergo penance, still he can not progress till he overcomes jealousy and duality in his heart. None can cross this obstacle without the blessings of Satguru. Without conquering this. enemey none can even make worldly progress.'

One can continue to stick to ones faith, cult and society, and get rid of these enemies. What is essential is to first realise the seriousness of the situation and then a firm determination to fight the enemey out. Some of requisites to overcome this issue are as under.

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1. None should have the right to point fingers towards others. No one should remark adversely against any one else and say that he is not a sikh or his maryada is wrong. Every faction has different maryada. So long he is following the maryada of his cult, he is right.

2. In 1934, we organised Guru Nanak Nam leva sarab sampardai conference at Sri Bhaini Sahib. The purpose of the conference was to get over small issues and be united on a wider base. Almost all the factions participated. Some of the important issues on which everyone agreed were-

a) All those who believe in Guru Nanak and his successors and have faith in the Bani of Adi and Dasam Guru Granth Sahib ji are one and together.

b) Everyone should preach for his faith but not cast aspersions on anyone else's faith. The followers of Guru Granth Sahib should never say that the Guru can not exist in form. Also others should never say that the Granth Sahib can not be the Guru.

If we stop criticising others, all problems can be solved. Thus preach your faith by citing its virtues.

Different men have different professions according to their expertise. Some one can be a carpenter, another one a jeweler, third one can be a weaver and so on. Each one is earning his livelihood. None should criticise other's profession. No one has right to blame the other for his profession.

All the intellectual heads of various factions deliberated the issue confronting everyone and causing unnecessary rift. Everyone signed to express his agreement to the above decisions.

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Every faction must ensure that its followers follow the rules and regulations religiously. According to the Namdhari maryada if any one who eats meat, drinks liquor, or disrespects the hair, after being baptised, is guilty and deserves to be punished. There are many amongst Namdharis, Akalis and Nirmalas who have not been baptised and do not keep unshorn hair. But anyone who disrespects the hair after being baptised is guilty.

According to me all the Satgurus right from Guru Nanak Dev ji, have condemned eating meat. Guru Nanak Dev ji when visited the Demon King Dev loot, refused to eat anything at his home till he stopped eating meat and killing others. The Demon king was not an ordinary meat eater but liked to eat the humane beings as well. Satguru ji forced him to give up this practice and take to vegetarian food. He readily agreed to the orders of Satguru ji. When Satguru Nanak ji could not cherish meat eating by a demon how could he allow his own disciples.

Satguru Ram Singh ji when founded the Namdhari sect, sent Bhai Rai Singh to Hazoor Sahib to note down the prevalent maryada. The same was then adopted as the maryada of Sikhs. The Namdhharis do not believe in mud slinging. Improve your own self according to the doctrins of Satguru ji. Adopt virtues and live practical life accordingly. Those with demerits would automatically feel attracted and like to become one like you.

Do not disintegrate on cast basis. The sikhs are already in minority and if we divide ourselves into different factions then none of us would survive. Let us resolve to be the sikhs of the same Guru. All the factions have full regard for Gurbani. Let us recite it and follow it religiously.

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I have learnt that even the Namdharis are becoming victims of jealousy and duality. We quarrel on trifles. Let us not try to deceive anyone, grab anything not belonging to us, love eveyone, see the glimpse of the Guru in others. If we follow these principles, contemplate on Naam and recite Gurbani we can certainly free ourselves from this malady.

JEALOUSY AND MAN

Almost everyone is victim of jealousy. It has become an unfortunate habit. One of the important causes of jealousy is rivalry. Even sitting here in the congregation people continue to feel jealous of some one's progress. One's heart burns to see some one else's high rise building and prays to god that his building may crash. The building may or may not crash but he is ill at ease.

One's heart is burning and feels hurt. If some one has earned more. Instead of feeling jealous of anyone's progress, If one starts thinking about a poor person who is hard of even meeting his needs, then one would start deriving happiness from this act. Gurbani states thus-

Gur dubida jaa kee hai maaree.
Kahu naanak so braham beechaaree.

P-238

One whose duality has been killed by the Guru, says Nanak, contemplate God.

Thus a change in attitude and the blessings of the Satguru can only get you rid of this enemey. Once you are free you would then like to be virtuous and contemplate on lord.

Guru Nanak Dev ji has never condemned any faith. He only ridiculed the hypocrisy and pretence of everyone.

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Whosoever came in his contact, He advised him of truth as per his faith and profession. He advised a Qazi that-

Kaajee so ju kaaieaa beechaarae.

P-1160

He alone is a Qazi, who contemplates the human body.

He advised the robber thus-

Raaj maal roop jaati joban panje Thagg.
Einee thaggee jag thaggieaa kinai n rakhee lajj.

P-1288

Royal power, wealth, beauty, social status and youth are the five thieves. These thieves have plundered the world; no one's honour has been spared.

He said these are the main culprits we need to rob. Rob them if you really want to be a robber. He advised the pandit as--

So Pandit jo man parbodhai
Ram Naam aatim meh sodhai.

P-274

He is a true pandit, a religious scholar who instructs his own mind. He searches for the Lord's name within his own soul.

Thus he never criticized anyone. We are his sikhs. We must learn from him. He does not like jealousy. He does not like his sikhs to go astray from the path shown by him. If we follow his teachings faithfully and stop mud slinging, we would not only be ourselves happy but earn the pleasure of the Satguru as well.

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MARYADA

The sikh rehat maryada is supreme and rigid. None is authorised to make short cuts in it. Even the Namdharis are a bit negligent in certain cases. I would like to state here the real maryada as under-

i) Paaths - According to Namdhari concept only Sadharan paaths should be done on Gurpurabs. The men and women both can do these paaths. Effort should be made to complete as many of these as possible.

Akhand paaths should not be peformed on Gurpurabs. There was no maryada of performing Akand paaths amongst sikhs even till the time of Satguru Ram Singh ji. Its maryada was sent in writing by Satguru Ram Singh ji from Rangoon. Thereafter the first ever Akand paaths were performed during the period of Satguru Hari Singh ji.

ii) Karrah Parshad - The Karrah Parshad need not to be distributed daily after Asa Di Var. Fruits or other such things can be distributed. However if the Adi Granth Sahib ji is installed for performing the concluding ceremoney of Paath, then Karrah Parshad must be distributed. It can also be distributed on Gurpurab and such occasions.

Karrah Parshad is a highly sanctified religious offering to be made to the Guru. This has to be prepared in a specific way as advised by Guru Gobind Singh ji e.g.-

a. First sweep and then smear the place where Karrah Parshad is to be prepared.

b. The utensils to be used should be scrubbed and then washed with undefiled pure water.

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c. The person who has to prepare the Karrah Parshad must take a complete bath including head wash and wear washed clothes.

d. This person should tie a cloth on his mouth and then prepare the Karrah Parshad while reciting Gurmantar only. He should not then recite any Bani.

e. The Parshad when ready, should be covered and then taken with full decoram and placed by the side of Sri Adi Granth Sahib ji.

f. Concluding Ardas (prayer) be then performed and the Karrah Parshad distributed amongst Sadh Sangat.

Similarly there is maryada for preparing Amrit and performing Havan.

Maryada is a set regime to be followed in various processes. The one running industry has a set regime for the job to pass through an operation on a particular machine. The mechanic is bound to follow the set regime to produce the desired product. A capenter knows the regime to be followed in his profession. Thus the maryada or the set regime has to be followed in every process. It may be religious routine or a manufacturing process. Every process has a set regime.

Any activity without following the maryada in totality can never yield the required results. Before taking up any activity all the ingredients required must first be stored in sufficient quantity. The short cuts or any type of omission in rehat maryada, would only become a ritual and not yield required results.

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THE SACRED THREAD

Guru Gobind Singh ji baptised Hindus and named them Singhs. So most of them continued to wear the sacred thread even after being baptised. There is an incident mentioned in Suraj Parkash on page 5095. Once the horse of Guru Gobind Singh ji jumped. The sword of Guru Gobind Singh ji slipped and fell down. The thread fastened on the grip of the sword got broken. Efforts were made to locate a thread but in Vain. Ultimately Bhai Daya Singh ji removed his sacred thread and fastened on the sword of Guru ji. After reaching home Guru ji asked Bhai Daya Singh to wear the sacred thread. Bhai Daya Singh ji sought Guruji's concent and gave up his sacred thread for ever. From that day actually the wearing of sacred thread by baptised sikhs was stopped.

OMNIPOTENT GURU

Without recognising the mysteries of Satguru, some of the sikh intellectuals have changed certain facts in the history. They have even preached these adultrations amongst the masses, with the result people have relied upon those changes and accepted as truth. One such fact is that on the day of creation of the Khalsa, Guru Gobind Singh ji took the Sikhs to a tent, made them sit there and killed goats. This is absolutely wrong and an act of defaming Guru Gobind Singh ji. This is doubting the integrity of Guru Gobind Singh. With this blasphemy Guru Gobind Singh has been brought to the level of an ordinary man. Guru Gobind Singh writes to Aurangzeb thus-

Hamoon mard baeayad shavad sukhanavar.
Na shikme digar dar dahaane digar

D.G.-1391

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One should act on his words; the speech and action should correspond.

Gurbani also corroborates this as-

Jinh man hore mukh hore se kaandhe kachia.

P-488

Those who have one thing in their heart and something else in their mouths, are judged to be false.

This is entirely against the philosphy of Satguru, who is believed to be the incarnation of the primeval lord. The Guru was all powerful. He could exterminate and recreate the world in the twinkling of an eye.

We have now got a report of a spy and informer of Aurangzeb who was stationed at Anandpur Sahib. His name was Abu ulla Turani. He used to send daily a written report to the emporer of everything that happened at Anandpur Sahib. On this day when the faith of sikhs was being tested, he was present there. His complete report[1] is stated at the end of this updesh. He vouchsafes that the sikhs were beheaded publically and their cut off heads rolled like balls. Guru ji then attached one head with each body without even caring whose head this originally was and the bodies revived again. He was surprised to see this miracle.

Just as a fruit tree is grafted to yield high quality fruits, Satguru ji also improved the quality of sikhs by grafting.

The literal meaning of Amrit is something with which one does not die. Satguru ji blessed the weak Hindus with Amrit, named them Singh and thus made them lions. What did Satguru ji actually do ?

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Satguru ji observed that the Hindu masses had become so tame and subdued, that they did not have the courage to face the robbers and oppressors. They would readily succumb to their pressure and be happy to lose any of their belongings. Satguru ji decided to revive them.

First of all He performed fire worship at the Mandir of Naina Devi for full one year. People believed that in Kalyug it is not possible to have glimpse of Devi. My faith however is different from them. I feel that the creator of everything has no difficulty in making any deity to appear. From the other point of view also, Guru Gobind Singh states that-

Sarab kaal hai pitaa appaaraa.
Debi kaalikaa maat hamaaraa.

D.G. P-73

He, my lord is father and destroyer of all, the goddess kalika is my mother.

He further states-

Mai apnaa sut tohe nivaajaa.

D.G. P-57

I have adopted you as my son.

Thus when the primeval lord is father then there is a mother also. So Maya the power of illusion is the mother as she is His wife. So Satguru ji worshipped this power and then prepared Amrit. Satguru ji then organised a mass gathering, tested his disciples and named them singhs. He then gave an open call to the people that any of them can get blessed with Amrit and follow his prescribed code of condut. Numerous people then followed. It as well became a practice for the future to baptise the neophytes.

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Thus Guru Gobind Singh ji created a strong Khalsa panth to face the oppression of the rulers. The Mughal reign ended and Khalsa empire was established in Punjab.

Guru Gobind Singh ji created a new maryada of five k's ie *Kesh, Kirpan, Kangha, Karra* and *Kachhhehra* for adoption by all sikhs. This was non existant earlier.

In an answer to his devotee Alam Singh, Guru Gobind Singh ji expressed his desire to visit Sri Amritsar Sahib, but could not make it possible. Guru ji had crossed over river Satluj only once when he visited Rawalsar and never thereafter.

The Sikh Gurus were omnicient. None could apprehend them totally. The touch stone can convert an iron piece into gold but can not make it a touch stone. Thus it can only change the quality of the metal. Similarly the sandle wood has the power to transform its fragrance to the near by plants but can not impart its power to spread its fragrance further. The sikh Gurus were like an earthen-ware lamp. It can impart light to any number earthenware lamps without any personal loss. The Satguru is therefore empowered to make any number of saints and spiritually high personalities as he likes.

GURSIKHI

Gursikhi is following the tenets of belief and the set code of conduct of Sikhism. The enforcement of such rigid doctrines can not be ensured without a controller who should regard the doctrine as supreme.

Maharaja Ranjit Singh when invited the courtesan Moran, he violated the sacred principles of Sikhism. Baba

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Phoola Singh ji a staunch sikh and a general of Maharaja held him guilty of a serious offence. He stripped the Maharaja, tethered him to a tree near Akal Takhat and ordered five lashes. The Maharaja accepted his guilt and readily consented to the punishment.

Just see the greatness of the Maharaja. In spite of being the head and owner of the state, he held the religious principles above everything else and accepted punishment at the hands of his general. This is how the rigid sikh code of conduct could be adhered to. Bhai Gurdas[2] was a great scholar and a spiritual personality amongst sikhs. His poetic compositions ie his Bani, is approved by the Guru to be read regularly. He was held guilty by Guru Hargobind Sahib ji. Guru ji ordered his hands to be tied at his back and two persons to bring him to the Guru's court by holding him by his beared. He accepted this punishment happily and earned the pleasure of the Guru.

Now a days we hate the one who reports our guilt to the Guru. The result is deterioration.

Altruism of Satguru Ram Singh ji

Sat Guru Ram Singh ji started the Anand marriage ceremony of sikhs at village khote in june 1863. The government regarded this as a rebellious act and interned Satguru ji in Sri Bhaini Sahib for four years. To keep the activities of Kuka movement going, Satguru ji appointed five Subas--lieutenents to head various activities. The government interned them also. Satguru ji then appointed seventeen Subas. The government however interned them also. The commissioner boasted of the governments action

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and asked Satguru ji, "we interned you, you appointed five subas. We interned them also then seventeen more came into being. We interned them also. What would you do now ?" Satguru Ram Singh ji in his celestial form remarked, "I would now create a Ram Singh in every home. Even an ordinary man if initiates some one, it would be as effective as done by me." The Satguru has the powers to appoint any number of saints and Gurus to propagate his mission.

Guru Gobind Singh ji created the Khalsa panth and faced the onslaught of the Mughals braverly. Guru Gobind Singh ji shook the very foundation of the Mughals and deserted them. Satguru Ram Singh ji fulfilled the prophecy of Guru Gobind Singh ji--rejuvenated the Khalsa panth and opposed the British policies. Two new things were done by Satguru Ram Singh ie baptising the women and setting up the Anand marriage ceremony for sikhs. No previous sikh literature speaks of these two activities. Nowadays we have no dearth of scholars. If any body just writes something and adds in a book, it would not be a surprise. The book is an abstract item. It would not name the writer who had put something additional in it.

Satguru Ram Singh ji thus created an army of non-violent sikhs to face the atrocities of the government. Namdharis had to face the opposition of the local heads of temples and the people in general also. The Namdharis had to palate the scorn and abnoxious remarks of the people. Satguru Ram Singh ji had asked Namdharis to sing Gurbani in the evening. People objected to this also. Satguru ji asked them to remain peaceful and sing shabads of *jotean* with musical instruments. Namdharis could not get together even on the Bhog ceremonies. They had to

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undergo imprisonment of upto seven years for conducting a paath of Gurbani. Many were sent to Andaman and Nicobar islands for life.

The government did not allow the Namdharis to wear *kachherras* in jail. The authorities would not even spare the ladies and children. Even Mata Jiwan Kaur ji, while running in temperature, was handcuffed at the age of nineteen. She was moved on foot from place to place and made to suffer for three months. The Namdharis in jail remained hungry and thirsty for even Seven days. They ate something only after they were released. It is just impossible to pen down all the atrocities on Namdharis who bore happily regarding these as the will of the Lord.

The country and the Punjab, sikhs and the Ramgharias in particular must feel indebted to the sacrifices of Namdharis for enjoying a respectable status in free India. When punjabis approached the famous Historian Jadu Nath sarkar for writing about Punjab they could not show him anything except the sacrifices of Namdharis. The Namdharis are an integeral part of the Punjab, the sikhs and India. They must also enjoy a respectable status.

The Namdhari martyrs declared to the government, "Listen O, Bilia, Do not think that you have killed me I would take another birth and fight against your colonolism till you are driven out of the country." We believe that the subsequent martyrs were none else than these valient heroes reborn.

Today we are celebrating the day of incarnation of Satguru Ram Singh ji. None can recount his altruism in totallity. However whatever little we have talked should

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be followed in practice. Every one must contemplate on Naam and recite Gurbani regularly. Every one should be baptised and respect all the code of conduct and the tenets of belief. Giani Gian Singh ji recounts the altruism of Satguru Ram Singh ji as under-

Charged with this spectacular mission,
Ram Singh set about delivering discourses.
He made people give up smoking and keep unshorn hair.
Particularly fortunae were those who partook of the Nectar
and entered the Sikh fold.
His fame spread apace.
People in multitude became his disciples.
Manifold grew the Khalsa.
His disciples,
soaked in the bliss of Nam,
gave up opium, hashish, poppy,
liquor and various other intoxicants.
They would not eat meat.
They would not steal.
They foreswore adultery and deception.
They practised saintliness.
The Golden Age had returned.

Ram Singh had set up a hardware and drapery shop,
with income barely sufficient
to provide him with food and clothing.
He was visited by throngs of disciples.
Huge were the gatherings at his doors.
Whatever offerings were made,
all went to the free kitchen.
Those who received Nam from him, immediately went into esctasy,
forgetful of their turbans flying off their heads.

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They would divulge this secret of their soul to none other;
because of it,
most of the people called it kalam.[3]

Thus his holy fame spread far and wide;
those who came to weigh,
found him full and became his disciples.
He had a huge following of no less than three lacs of people
from Malwa[4]*, Doaba*[5]*, Majha*[6] *and Pothohar*[7]
Like Akbar,
the Emperor,
he appointed twenty-two Governors known as Subas
and blessed them with speech as effective as his own.
Men and Women would form themselves into choirs,
play drums and melodiously chant
the Supreme Word of the Guru.

They would perform Havan[8] *and continuously recite*
the Guru Granth,
beginning to end,
in large congregations.
They would take a whole bath in the small hours
and engage in an unceasing chant of Waheguru.
Men and women, without exception,
would be clad in a speckless, holy white.
They would keep a woollen rosary and wear a Kachha (shorts),
a Kara (Steel Bangle) and a Karad (small sword) as symbols.
They would not accept food nor drink from,
nor would they marry into a family, outside the fold,
the nearest kin being no exception.

Satguru Ram Singh taught the people to respect Gurbani and recite it regularly. People followed the path

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of Gursikhi voluntarily. The Satguru thus is omniscient and all powerfull.

THE ATTIRE OF THE SIKHS

So long as we honoured the code of conduct, our fame and glory increased. After Maharaja Ranjit Singh however we started changing our attire. Till the Maharaja Sikhs tied only one straight turban. Thereafter the style underwent a change and people started tying double turbans. See the portraits of all the Gurus and the five beloved disciples of Guru Gobind Singh ji. All of them tied straight single turban.

Nowadays the artists have become self-willed. They make portraits of the Guru and other heroes the way they like. They do not consider the time period of the heroes, the custom then prevelant and unnecessarily add colours to make the portrait more colourful. I have recently seen a portrait of Baba Jassa Singh. The artist has adorned him with a double turban, the lower one being of blue colour, I would like to point out that even during the period of Guru Gobind Singh none except the Nihang Singhs ever tied a blue turban.

The wife must attire the way her husband desires. If she dresses differently to please the people she is not liked by her husband. Similarly we have been prescribed a dress by our Guru. We must dress up like that to earn the pleasure of the Guru.

THE BLUE

Blue-the indigo-in fact is a herb. It used to be grown by Muslims in fields of village chak near Sri Bhaini Sahib.

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The manure used for this was the tallow of cow. They had made pits in their fields where this manure was prepared. It was because of this serious flaw that Guru ji had forbidden the use of blue.

Guru Gobind Singh ji had to adorn blue black clothes to disguise as a Muslim pir of Uch while escaping from the Muslim cordon. Thereafter he reached Dhilwan. Here he tore off the blue robe bit by bit, burnt it in a fire-oven and recited the following couplet hundred and one times.

Neel bastar lai kaparrae phaarrae,
Turak pathaanee amal geiaa.

The blue clothes have been torn off and thus the effect of the blue robe of Muslims and pathans wiped out.

Those who wear blue clothes say that Guru ji had retained one small piece. They say this only to justify their stand. After all why should Guru ji retain anything which he has discarded and for which he has sacrificed seven heads.

I met vaid Mohan Singh, a Singh Sabha leader of Taran Taran Sahib. He told me, "we had published Guru Granth Sahib ji in Hindi, for distribution amongst those who can not read Punjabi. We bound these volumes with a blue paper. When we learnt the truth about blue we changed the blue paper on binding with cloth."

I am not pointing at those who wear blue clothes. I am warning only the Namdharis that Sàtguru Ram Singh ji has said that the blue spoils the intellect of the one who wears it. So you must not wear it. He had also said that wearing blue is like wearing the hide of the cow and hence forbidden us.

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THE GURBANI

The Gurbani of Sri Adi Granth Sahib ji is composed by our Great Gurus. As such none is authorised to make any changes. However we have made a mistake last year. The copy of Granth Sahib ji kept at Kartarpur was accepted to be authentic. Still we made a change. The word *'Eik Onkar'* was written at the top to be followed by Sri Raag.

On the one hand we accept our Guru to be omniscient and on the other hand we make changes in his writings according to our own intellect and will. One group having done this the opponents got an opportunity to criticise and blame them publically.

I attended a meeting called by one faction. I requested them not to act like others. People have different opinion on Vedas. Some people feel that these are not the original one's. I requested them that we should also not behave like them. Let us unite and accept the original one as it is. None should have the power to make any alteration. People did not agree with me, so I left the meeting and came back.

A tussel started between chief Khalsa Diwan and the Akali party and mud slinging continued. We do not understand that by this type of party politics we not only tarnish the panth but the fare name of the Guru also.

The Sikhs are already in minority. The politics has influnced our minds and souls to such an extent that we do not mind doubting our sacred Granth which we regard as our spiritual head. How would we face the world if we keep on fighting amongst ourselves on the authenticity of our faith. Everyone has reverence for Sri Adi Granth

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Sahib ji. One regards it as Guru or a sacred religious Granth is a different issue. Irrespective of his belief none of the Sikhs can tolerate its desecration. We must unite as the Sikhs of Guru Nanak Dev ji.

I asked a Muslim, "You do not eat pork but the English do. Still you dine together on the same table.' He said, "they are our elder brothers." Thus we must learn from them and become one as sikhs.

The sikhs are the devotees of Guru Nanak and have faith in his Bani. You have been enlightened by the Guru. You are resposible for spreading his message to the world and enlighten the people. How would you do that if you continue infighting. Let us resolve to celebrate the Gurpurabs jointly. Let us not fight for position in the managing committees. The members of committees must form an attitude of serving the Sadh Sangat and not excercising their authority. Here only humility pays.

I would call upon the young men also. They are the torch bearers of future. They must realise their responsibility. How many of them really take their daily morning bath ? How many contemplate on Naam and recite Gurbani ? They spend their nights in clubs and cinema houses. None wakes up early in the morning to follow the following Gurbani.

Jis kaa diaa painai khaae.
Tis sio aalas kio banai maaie.

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Those who wear and eat the gifts of the lord; how can laziness hold them, O mother.

They must wake up early and thank the lord who has

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provided them with all the comforts. They must not follow the people but make them to follow them. They must feel enlightened by the knowledge given by Guru Nanak and be capable of enlightening others. They must study the sikh history in detail and spread it amongst others so that the fare name of Guru Nanak is glorified, the world over.



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Notes

1. The Namdhari Panth had a firm faith that on the day of creation of the Khalsa, Guru Gobind Singh ji did not kill goats in the tent but beheaded the devotees publically. He prepared Amrit which means that the one who tastes it would not die. He beheaded the devotees and revived them again. This as well established the truth of Amrit. An informer of Aurangzeb was the eye witness of all that happened there. His report to the emporer substantiates the faith of Namdharis.

 The Basant panchamee purab was celebrated at Delhi on 28th and 29th January 1949. The function was presided over by S. Sardool Singh Kavishar and attended by dignitaries like Pt. Jawahar Lal Nehru, Dr. Saifudin Kichloo and Pt. Sunder Dass. Satguru Partap Singh ji announced in the gathering that while creating the Khalsa Guru Gobind Singh ji beheaded the Sikhs publically and then revived them. Thereafter also Satguru ji had been stating this fact at many places, but it could be recorded only in 1958 during his visit to Africa.

 The informer of Aurangzeb was Abu ulla Turani. Originally he was a Brahmin and then converted to Islam. He was stationed at Anandpur Sahib to daily report to the Emporer all that happened there. At Anandpur Sahib he lived disguised as a Brahmin with a gardener Gulaba.

 Baba Khem Singh ji of Dera Baba Roomin wala, Bhucho Kalan, Bathinda, secured this report and published it in a small booklet in about fifty pages of size 3x5 inches. The booklet was freely distributed in sikh schools on the three hundreth celebration of the Khalsa. The booklet contains original report in urdu and its translation in Punjabi and English. A copy of the english version is reproduced here for the knowledge of readers.

 About 1.5 miles from Gurdaspur is a village Qila Tek Singh. There lived a piouse personality Giani Buta Singh ji. He was both a farmer and a physician. He was a true and practising Sikh, a scholar of Sikh religion and an exponent of the hymns of Guru Granth Sahib. He was about 70 years old, From his library I found a book, whose first and the last three pages

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were missing. It was written in Urdu by a historian named Abu Ulla Turani, who was first a Brahmin and then converted to Islam. He was an agent of Emperor Aurangzeb posted in the court of Guru Gobind Singh ji to smuggle out news about the Guru to Emporer. He attended the court of the Guru in the garb of a Brahmin wearing the Brahmin forehead mark, a Cotton Dhoti and Sacred thread. He would send daily report to the Emporer. He lived with the Guru's gardener named Gulaba. Every day he would go to the Guru lay prostrate and pay his respects. The tenth Master who with his divine instinct, knew Abu Turani's identity, would smile and accept his obeisance. Bhai Vir Singh also mentions the name of Abu Turani in his book "Dashmesh Chmatkar."

Abu Turani worked as the Emperor's spy in the Guru's court for about two years. In the book mentioned above he has recorded an eye witness account of the Baisakhi of 1699.

The report

"On this day the Guru prepared a new nectar. There were about 35-40 thousand people present in the gathering to hear the Guru. The Mughals at that time had four thrones; Delhi, Agra, Lahore and Kalanaur, but the throne of the Guru (at Anandpur) had its own typical glamour. This throne beat all the Mughal thrones in their splendour. That day the Guru wore a gorgeous dress. he came into the court, unsheathed his sword and in a loud voice said, "I need one head". Without any hesitation one Daya Ram came forward and offered himself for the sacrifice. The Guru in front of the whole congregation. Struck Daya Ram's head with his sword and severed it from his body. The audience was stunned and speechless. The Guru said again, "I need another head", immediately, Dharam Chand stood up and bowed to the Guru. The Guru severed his head too in one stroke. The audience panicked and started leaving the court. The Guru asked for another head and one after another beheaded three more devotees. Himmat Rai, Mohkam Chand and Sahib Chand. Many people went to the Guru's mother and narrated to her the whole episode. The Guru then cleaned and washed the five corpses and their severed heads.

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He also cleaned the floor so that no mark of blood was left anywhere. Then the prophet of the infidels stitched the severed heads with one body & other heads & the bodies and covered them with white sheets. He called for a big stone and put on it a steel bowl which had no handles. he poured water in the bowl and started churning it into nectar. The prophet of the infidels stirred the water with the sword and recited some holy words. This went on for about half an hour. At that time a woman, perhaps related to prophet came forward and put something in the bowl. Now the nectar was ready.

The Guru then sat towards the heads of the corpses. He uncovered their faces and first put some nectar in Daya Ram's mouth and sprinkled it on his head and then all over his body and said "say - Khalsa belongs to God and God is always victorious." Immediately Daya Ram became alive stood up and repeated the words after the Guru. The whole congregation went pale with fear. Despite many thousand people present no one could breathe loudly. They all had frozen under the spell of the Guru's miracle. He then sprinkled the nectar on the other four corpses and asked them to say, "Khalsa belongs to God and God is always victorious." They all came back to life and stood before the Guru with folded hands. The Guru then took all the five into an adjoining marquee. After a while they all came out dressed in new clothes. The Guru asked them to give a drink of that nectar to him as well. They asked him what he would pay for the nectar. the Guru said, "I promise that I will sacrifice my parents, my children and all that I possess for the well-being of my people and the country." Then the five offered that nectar to the Guru and the Guru became Gobind Singh and other five were also named Daya Singh, Dharam Singh, Himmat Singh, Mohkam Singh and Sahib Singh (and were called the beloved ones)".

Abu Ulla Turani writes that after watching all those miraculous happenings he wept and cried. He cursed himself for his treachery to the Guru. He then saw many thousand more begging the Guru for the nectar. He too could not control himself and like the force of the magnet felt pulled towards

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the Guru and begged him for a drop of nectar. The Guru patted him on the back, sprinkled nectar on his body and changed his name to Ajmer Singh and all his sins were washed away. He then joined the Guru's army and fought many battles against injustice.

On that day he sent his last report to the Emporer. He wrote to him everything that he had seen and witnessed and warned him not to quarrel with the Guru, who in his opinion, was Allaha himself. He also wrote that if the Emporer would not accept his plea then his empire would collapse and his name would be erazed from the pages of history.

According to Giani Dalip Singh of Komal Dhanaula a copy of this book was also found in the library of Aligarh Muslim University.

2. For full episode of Bhai Gurdas see page-98
3. Kalam, Muslim Sermon. 'Nam' is not to be confused with the Muslim Kalam for Revelation. Nam is the Mantra specifically related to Sikh doctrine.
4. Region comprising district to Ferozepur, Faridkot, Nabha, (Punjab) Jind and Sirsa (Haryana) Patiala, Ludhiana (Punjab)
5. Region falling between the rivers Sutlej and Beas.
6. Region comprising districts falling between the rivers Ravi and Beas.
7. Region comprising districts falling between the rivers Jhelum and Sind (now in Pakistan).
8. Ceremonial fire kept burning by pouring on it ghee and certain perfumes for evoking spiritual advancement, prosperity, purification of mind, cnvironment etc., and also for performing marriage ceremonies by circumambulating four times around it.
9. Tearing of Blue robes. Please refer D.S.P.S. Vol-I page 73 for full details.

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Updesh-1958-3

Giaan anjan guri deeaa agiaan andhayr binaas.
Har kirpa tay sant bhaytiaa naanak man pargaas.

P-293

The Guru has given the healing ointment of spiritual wisdom and dispelled the darkness of ignorance. By the Lord's grace, I have met the saint, O'Nanak, my mind is englightened.

Jaahee kul tay pargat hoay taahee kul ko naam.
Pun dwadas gurind ko mayree hai parnaam.

Gurind Nama Pat-10

I first salute the family in which the twelveth incarnation would appear and then I salute the twelveth master.

Worthy Sadh Sangat ji, although I felt little indisposed and did not want to address, still I have to honour the orders of the Sadh Sangat. Dewan Nand Lal ji's nom-de-plume is goiya. It means he speaks whatever his Lord-the Satguru inspires him. Sant Mangal Singh ji also while starting to address the audience used to say that he does not know what he is going to speak because he would say whatever his Satguru inspires him to say. The same is my state of being as well.

First of all, I would like to comment on a published pamphelet shown to me. Whereas I appreciate the initiative of young men, but I would advise them to show such things to me before hand, atleast when I am here. There

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is a mistake in the publication. The word-*eik-onkar*-has been written both at the top and bottom. The one written at the bottom does not carry any meaning. It should have been avoided.

SUHEWA SAHIB[1]

Daulat Singh was a rich man in the state of Bikaner. He had been exiled by the Raja of Bikaner. Daulat Singh reached Damdama Sahib and took shelter under Guru Gobind Singh ji. Guru ji assured him that henceforth he would not face any problem from the Raja and he can go back.

At Damdama Sahib a lady who had committed the crime of killing the infant girls, sought refuge under the lotus feet of Guru Gobind Singh ji. The sikhs when reported her case to Guru ji and requested to pardon her, Guru ji got annoyed and said that such a criminal should not show her face to me. She felt highly disheartened.

Therafter Satguru ji headed towards South. The lady too accompanied the entourage without the knowledge of Guru ji. Enroute to Deccan Guru ji halted at Suhewa Sahib.

This is a small village in the state of Bikaner, about seventy two k.m. from Sirsa. Guru ji stopped here under a big Jand tree (Prosopis spice gera). As Guru Gobind Singh ji unfastened his girdle, a small snake slipped out of it and climbed the Jand tree. Guru ji asked Bhai Daya Singh ji to locate it. He climbed up the tree twice but could not find anything. Guru ji asked him to try again. This time he found a small peepul tree (Boucerosia edulisis) growing in the Jand tree. Guru ji remarked, "over a period the peepul would consume whole of the Jand, then I would reappear."

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The criminal lady asked the sikhs as to how she could earn the pleasure of Guru ji. They advised her to serve the horses. She arranged a basket and a box and fixed wooden handles to both of these :

She would collect horse dung in the basket and their urine in the box. Thus she would keep the area neat and tidy. Guru ji once visited the stable. He was pleased to see the lady serving there and the area also neat and clean. He enquired as to who she was ? The sikhs told him that she was the same criminal woman who had killed girls. Guru ji asked her to take bath in the village pond and remarked, "Any lady with such a crime if takes bath in this pond would be exonerated of her guilt."

Guru Gobind Singh ji prepared a beverage of almonds. All the four sons of Daulat Singh reached there. Satguru ji offered them the beverage. The elder three sons refused to drink as it contained hemp but the youngest one Lallo drank it happily. Guru ji blessed him with Amrit and named him Lall Singh . He accepted to wear the *Kachhehra* too. He turned out to be a great celebate. Sometimes the mothers feel difficulty in delivering the child. The people used to wash the string of Lallo's *Kachhehra* and administer the water to the mother as a medicine. It worked fantastically.

When we reached Suhewa Sahib in 1921 we met an old man Mohana Mal of seventy five years. He narrated us all about that palce.

There is a small booklet-'Sakhi Wad Tirath', composed by Guru Gobind Singh ji. We could locate it in 1921 in the same box in which other granths were kept. When we read it, we found that Guru ji had desired an Akhand Paath to be performed under the tree. First time we did 113 and

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then 518 Paaths, and last year we had done the Paath[2] under the tree.

This Lall Singh then became the Raja of Bhadra. A link of this place with Baba Ajapal Singh ji was also established here. We first read about this in the unpublished hand written book by Bishen Singh the younger brother of Bhai Kahn Singh ji Nabha. The book was dictated by S. Saroop Singh the grand father of Bhai Kahn Singh. S. Saroop Singh was in the service of Baba Ajapal Singh ji. The peepul tree started expanding and attained a huge size. The sakhi of Wad Tirath says that such a big peepul tree did not grow anywhere in the three worlds. By the year 1950 it had spread to 150ft. on either side. Then all of a sudden all the lengthy branches fell down. Now its size is like normal trees. In 1921 when we went there, the peepul had almost consumed the Jand, only a small crevice of three inches wide and three feet long existed. In 1950 this had reduced to 3x6 inches. Now it does not exist as whole of the Jand has been consumed.

In the above sakhi of Wadtirath there is a prophecy about the visit of Russian[3] leaders to India as well.

All the activities to be completed at Suhewa Sahib, as per the Sakhis, have since been completed. The peepul tree has also consumed the Jand tree totally. We are thus eagerly awaiting for the reappearance of Satguru ji anytime.

Spiritual greatness of Satguru

Gurbani states thus-

Har ki gati neh koi jaanai.
Jogi gatti tapee pachi haarae ar bahu log siaane.

No one knows the state of Lord. The Yogis, the celibates, the penitents and all sorts of clever people have failed.

He can create wonders in the twinkling of an eye.

chhin meh raao rank kau karaee
rau rank kar daarae.

P-537

In an instant, he changes the beggar into a king and the king into a beggar.

In the fourth edition of Panth Parkash at serial no 43 or 46, the following incident in respect to Guru Gobind Singh ji is described. In his child hood Guru ji used to play on the banks of Ganga alongwith his mates. He used to divide them in two groups, give them reads to handle as weapens and conduct a mock fight. He would make the Muslims to suffer defeat at the hands of Sikhs and then defeat of Sikhs at the hands of the English. This was a prophecy which had since been proved. The last line of the poem stated that the English would ultimately get defeated by the Russian. This is yet to happen. All this happened when Guru ji was still a child. People could realise the truth only afterwards.

The Satguru thus can see through time and state something destined to happen.

Similarly regarding the return of Satguru Ram Singh ji, Satguru Gobind Singh ji has said that when 2.5 lakh paaths would be completed then he would return. We have completed 1.25 lakh paath twice. Satguru would appear at his will. May be there is defficency in our paath recitation. We have to continue to struggle further.

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MYSTRIES OF KALYUG

The Kaljug at present is in full bloom. The five vices ie lust, greed, anger, vanity and pride are the main instruments of Kalyug with which it attacks the individuals. Each one of these is very strong and invincible by ordinary persons. The purpose is to cause degradation in moral, character and sincerity. Under its effects all the relations would get defiled and people commit numerous sins.

In his Bani the Kalki Avtar-Guru Gobind Singh ji has detailed the effects of Kalyug. It would not only defile the relationship between a brother & sister but also the mother & son. People would commit these sins openely. This has been practically observed to be true. A few years back I read a sensational statement of a Brahmin of Batala. He said, "what is the harm if I have kept my own daugther as my wife." If this is the state of affaires of Brahmins who are supposed to educate the masses, then you can yourself imagine the state of people in general.

Even at home the family members do not honour the head of the family. Everyone has his own way. There is no harmony. The father and the son are quarreling on trifles. The same is the status of the mother and her daughter. All of them have forgotten the religious obligations. No one gets up early in the morning. None contemplates the Lord or recites Gurbani. None visits the temple. Guru Gobind Singh ji has said-

Ek ek ke panth no chal hai.
Ek ek ki baat outhal hai.

D.G. P-571

No one will follow the established religious path and

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will oppose the saying of each other.

For protecting the gursikhs from the devastating effect of Kalyug, Guru Gobind Singh ji had prescribed the code of conduct and the tenets of belief. These act like armour of a soldier. So long as the sikhs adhere to these golden principles and live a life of strict discipline, they continue to be saved from the effects of kalyug. You must therefore attach full cognizance to these doctrines.

NON-VIOLENCE IS THE PRIME RELIGION

Mahatama Budh gave this message to the world that Non-violence is the Prime religion. I am however pained to say that even the followers of Mahatma Budh have started eating meat. It was also publicized that the Mahatma died after eating pork. However a scholar has toured India and said that it was wrong to say that the Mahatma died of eating pork. It was infact uncooked *jimikand*, which looked like the head of a pig, that was eaten by the Mahatma and thus he died. The Mahatma who interrupted a man taking the goats for killing and forbade him to do so, could never allow his followers to eat meat. It is exactly similar to the propaganda that Guru Gobind Singh ji killed goats and not the sikhs. Our Guru who is omnipotent, who can create or annihilate the entire world in the twinkling of an eye does not hoodwink with his sikhs. He does what he says. The Satguru has the powers to revive the dead. He does not commit any sin even if he kills anyone.

Pt. Jawahar Lal Nehru claims to have adopted non violence. He has earmarked 7.5 crores for breeding of hens and 3-5 crores for breeding the fish. This can not

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be called non-violence as this is only to increase their number for satisfying the appetites of the people. The non violence has been taught by Satguru Ram Singh who forbade to kill even a snake or a louse. Any Namdhari who violates this order commits a crime and is liable to be punished. So long as the people have violence in their hearts there can be no peace. The lasting peace would prevail only when everyone starts following the doctrine of Guru Nanak, Guru Gobind Singh and Satguru Ram Singh ji.

Dev Loot was a demon king who would eat all types of meat including those of human beings. Satguru Nanak Dev ji went to him. He was delighted to receive Satguru ji so he requested him to eat something. Satguru ji refused to eat any thing as he is criminal of killing numerous beings to satisfy his appetite. On his repeated requests, Satguru ji asked him to first swear to give up killing of any one and take to eat vegetarian food only. Dev Loot readily agreed and became disciple of Satguru Nanak Dev ji.

Guru Nanak did not eat any thing offered by the Demon king Dev Loot, till he vowed not to kill anyone. Accordingly the Namdharis and some others if refuse to eat at the place of a non-vegetarian, they follow the doctrine of the Guru. If everyone adopts this culture then killing of animals for eating meat would automatically stop.

After the death of Baba Phoola Singh ji Maharaja Ranjit Singh kept a courtesan. The other sikhs also followed him and kept strumpets. The sikhs utterly ignored their wives who then had illicit relations with the workers. Guru Gobind Singh ji had already prophecied this state of affairs of Sikhs. The entire lot thus degraded to the

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lowest level. How could the sons of workers rule ? The result was utter devastation. They lost their empire and became slaves of aliens. The condition deteriorated to such a level, that when Satguru Ram Singh ji planned to rejuvenate sikhism, He could not find the real Sikh maryada in Punjab. He deputed Bhai Rai Singh to Hazoor Sahib to bring the prevalent maryada. He stayed there for three and a half months and noted down everything. Satguru Ram Singh ji then promulgated the same amongst Namdharis. Satguru Ram Singh ji thus fulfilled the prophecy of Guru Nanak Dev ji written in Karni Nama. It may be noted that the langar at Hazoor Sahib is pure vegetarian. Nothing non-vegetarian can be cooked there. This was the practice in vogue till I visited Hazoor Sahib. However nowadays a few of us can get together and frame any rule.

Whatever an individual thinks is purely his responsibility. We have atleast with us the Gurbani which is an eternal truth and none can make any changes in it. Gurbani states thus-

Dookh n deiee kisai jeea pat sio ghar jaavo.

P-322

Do not cause any being to suffer, and you shall go to your true home with honour.

Man santokh sarab jeea deiaa.
Ein bidh barat sampooran bheiaa.

P-299

Let your mind be content and be kind to all beings.
In this way, your fast will be successful.

Thus so long as I have no enmity towards any one in my heart, the other one can also not be hostile. If I do

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not have a feeling to kill anyone, the other would also have kind heart for me. Thus untill and unless people follow the teachings of Satguru Nanak Dev ji and Satguru Ram Singh ji and repose full faith in Gurbani, there can not be a lasting peace.

The Grandeur of Naam

The Gurmantar of Sikhs-the name of the Lord was blessed by Satguru Nanak Dev ji. Satguru ji had meditated on the words (V,H,G,R) for nine aeons each. He then combined all the four to make it the name of the lord and meditated again for four aeons. Thus a high spiritual personality of the status of Guru Nanak Dev ji spent Forty[4] aeons on meditating the Gurmantar of Sikhs. Satguru ji blessed the Sikhs with this Gurmantar after trying and testing its power thoroughly. It is the most powerful incantation in this yug. No other incantation can match it in any way.

When Guru Gobind Singh ji headed towards Deccan, He met a Sadhu Narain Dass in the state of Bikaner. Satguru ji told him that he was going towards Deccan. The Sadhu requested him not to go there as Lachhman Dass, a seer humiliates all the saints going there. Satguru ji replied, "O Narain Dass ji, don't worry, we have been blessed with a four worded mantar by Guru Nanak Dev ji. It is the supreme incantation. All other incantations are useless in its comparison."

Satguru Gobind Singh ji reached where Lachhman Dass lived and sat on his bed spread specifcally for humilating the saints. As Satguru ji sat on his bed, Lachhman Dass ordered his goblin demons to topple the

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bed. When the demons tried to topple the bed, Satguru ji uttered the Gurmantar and clanged on the posts of the bed with arrow. The goblins tried their best to topple the bed but failed. They ultimately reported their inability to their master. Lachhman Dass could easily understand that the one who was sitting on his bed that day was not an ordinary saint. He was the primeval lord himself. Lachhman Dass clinched the feet of Guru Gobind Singh ji and said, "O' my lord I am your Banda, kindly forgive my impertinence." Satguru ji not only pardoned him but blessed him with Amrit and Gurmantar as well. He was named Gurbax Singh. He later came to be known as Banda Bahadur.

The Name of the Lord is extremely powerful. During the times of Lord Rama, when the name of the Lord was written on stones, they started floating on the ocean. Even the ocean could not dare to sink those stones. Gurbani states the power of Naam thus-

Har kai bhajan kaun kaun n taarae.
Khag tan meen tan mrig tan baraah tan.
Saadhoo sangi audhaarae.

P-1269

reciting and meditating on the Lord, who has not been carried across ? Those reborn into the body of a bird, the body of fish, the body of deer and the body of bull. In the Sadh Sangat, the company of the holy, all are saved.

Also-

Pasu paraet mugadh kau taarae,
Pahan paar outaarae.

P-802

you saved the beasts, demons and fools and even the stones were carried accross.

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Dear Sadh Sangat ji the Satguru and his name are great and omnipotent. They can make anything impossible look to be a reality. We must only have faith in them. Sadh Sangat ji the Sikhs daily pray to the almighty for his blessings and the well being of one and all in the world. It is a pity however that they forget their payer while eating the egg of a hen or killing a goat to satisfy their taste. It nullifies our morning prayer.

Gurbani states-

Apana bhalla sabh kaahu manganaa

P-178

Beg for the good of everyone, you too would get included.

Thus your well being would automatically be granted if you wish for the well being of everyone else. Your actions must also correspond to your wish. There is no alternative for our survival, without seeking blessings of the Satguru. He only can exonerate us from numerous sins and irregularities that we commit daily.

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Notes

1. For full detail of Suhewa Sahib the reader may refer to Discourses of Satguru Partap Singh ji Vol-3 P-261,
2. This akhand paath was performed under the tree, on its platform. This is on the south of the Gurdwara. The Paath was commenced on 7-4-1957 and concluded on 9-4-1957 in the presence of Satguru Partap Singh ji.
3. Marshal Nikole Balganin and the Primer Niketa karuschou, visited India first on 15th January 1955 and then on 18th November 1955.
4. For details of 40 aeons readers may refer to Lal Eh Rattan vol-2, P-110.

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Updesh-1958-4

Dandaut bandhan anik baar sarab kala samrath
Dolen tay raakhahu prabhoo naanak day kar hath.

P-256

I bow down and fall to the ground in humble adoration, countless times to the all powerful lord, who possesses all powers. Please protect me and save me from wandering, O God, reach out and give Nanak your hand :-

Jaahee kul tay pargat hoiay taahee kul ko Naam.
Pun dvadas gurind ko mayree hai parnaam.

Gurind Nama Pat.-10

I first salute the family in which the twelveth incarnation would appear and then I salute the twelveth master.

The Grandeur of Naam

Worthy Sadh Sangat ji those of you who are the followers of Guru Nanak and regard him as their supreme spiritual head are very lucky. In this era when the Kalyug is at the prime of its age and has influenced almost every one, maintaining religious faith is very difficult.

The scientists today have reached the moon. They have made only materialistic progress but spiritually their soul is dry. Gurbani states-

Sukh naahee re har bhagat binaa.
Jeet janam eih ratan amolak,

Sadh Sangat jap eik khinaa.

P-210

There is no peace without devotional worship of the Lord. Be victorious and win the priceless jewel of this human life, by meditating on Him in the Sadh Sangat, the company of the holy even for an instant.

Thus meditate on the Lord for an instant atleast. Gurbani further continues as-

Suti sampat banitaa benod.
Chhode gaie bahu log bhog.
Haivar gaivar raaj rang.
Tiaag chalieo hai moorr nang.
Choaa chandan deh folliaa.
So tan dhar sangi roolia
mohi mohieaa jaanai door hai.
Kahu Naanak sadaa hadoor hai.

P-210

Many have renounced and left their children, wealth, spouses, joyful games and pleasures. Horses elephants and pleasures of power, leaving these behind, the fool must depart naked. The body scented with musk and sandal- wood, that body shall come to roll in the dust. Infatuated with emotional attachment, they think that God is away. Says Nanak, he is ever-present.

People under the influence of worldy glamour regard the Lord to be far away. They are however highly mistaken. The Lord is near at hands. He listens and sees everything. None can conceal anything from Him. Thus the disciples of Guru Nanak are lucky. They must follow him and repose full faith in his Bani.

Even during his previous incarnations the lord has enacted numerous shams when he had illusioned the

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people. As Ram Chander ji when he graced the hut of Shabri, many of the rishi's went against him saying that he was not the Ram who they believed as the incarnation of primeval lord. Even the Garurr, the bird conveyance of Lord Vishnu was illusioned to see Ram lamenting for Sita. To clarify the illusion of rishies Ram Chander ji enacted another sham. The only pond of water there got polluted with germs. The rishis asked for the solution from Ram Chander ji. He said each one of you should wash your feet and put that water in the tank. This was done but to no effect. They washed the feet of Ram Chander ji and Laxaman also, but still the pond remained contaminated. Ram Chander ji asked the rishis to wash the feet of Shabari too. The moment this was done the water of the pond got cleared. Ram Chander ji wanted to prove that after worship all are equal and respectable, Gurbani states-

Naanak se akharian biann jini disando ma piri.

P-1100

O Nanak, those eyes are different which behold my husband Lord.

People behold the Satguru with their normal eyes and regard him as an ordinary human being. But where from to get the eyes to behold the celestial Satguru and realise his truth ? If we are standing at the top of a hill and want water, we would have to climb down, go to the lake, and quench our thirst. If however we keep standing atop the hill then our desire would never be fulfilled. The eyes which recognise the Satguru as Satguru would be provided only by a spiritual head. We would have to take sanctuary under the Guru. Gurbani substantiates this as-

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Sabh jaaic milahu satguru kau mayree jinduarrie,
jo har har naam drirravae raam.
Hari japadaia khin dhil n kijee mayree jinduarrie,
Mat ke jaapai sahu aavai ke n aavai raam.

P-540

Go everyone and meet the Trueguru, O my soul, He implants the name of the Lord Har Har within the heart. Do not hesitate for an instant-meditate on the Lord O my soul, who knows whether he shall draw another breath ?

Guru Nanak Dev ji has also stated in raag Danasari that-

Ham aadami haan eik dami muhalat muhat n jaanaa

P-660

We are human beings of the briefest moment, we do not know the appointed time of our departure.

Thus great uncertainty prevails about the departure of anyone from this world. One must therefore make the best use of the present time. Those who did not recognise Ram Chander ji and Krishen ji in their era, they remained devoid of their blessings. The message of all the incarnations is same. So now you should not miss the opportunity of getting blessings of Satguru Nanak Dev ji.

The Satguru always remains the same. He may adorn himself with a sword or a mala. He does not change. We must not get illusioned. He is the master of his time. Recognise him and avail his blessings.

Always the Boss

Bhai Nand Lal ji has very clearly stated *"the Satguru in form is always the boss and I only am his pupil."*

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The intellect of human beings is thus always imperfect and immature in comparison to that of the Satguru. However now a days after acquiring university degrees, we try to impose our perceptions on even Satguru.

A volume of Dasam Granth Sahib used to be installed at the Akal Takhat. However some of us joined and removed it from there. At Hazoor Sahib although both the Granth sahibs are installed there but the place for the Adi Granth Sahib ji has been raised. Thus the man who sits there occupies a higher place than the other Granth sahib. The principal is that a sheet should first be spread and the Manji Sahib placed on it. Thus the Gurbani occupies a higher place but the reader sits at the same level as others.

I went to Kashmir and saw the Gurdwara where Guru Hargobind ji met Mata Bhag Bhari. There also the platform for installing the Granth Sahib ji is higher than the seat of Guru Hargobind ji. Thus the Paathi performing the service of fly whisk occupies higher seat than the one for Guru Hargobind ji.

All this is the creation of our own mind without considering the logistics. The Satguru has always been supreme and would continue to be so in future as well.

Similarly in Delhi the tree under which Guru Tegh Bahadur ji was martyred has been cut. It should have been preserved as a heritage. Today we have fallen victims of mutual competition. If one group does something, the other one must do something different. We do not feel like sitting together, discuss the issue and thrash it out to come to a consensus. We envy others just on trifles.

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Every one considers himself only to be right and perfect, we do not bother even about the teachings of Gurbani.

Materialistically each one has progressed well. People are now short of time, even for performing the daily recitation of Gurbani. The young men are hardly interested in reading and learning Gurbani. It is my sacred duty to keep you all reminding of the paaths of Gurbani.

Stay United

The Sikhs are a minority community. Even in India their total strength is insignificant. Inspite of this the number of factions amongst sikhs have further divided the community. Although we all have one Guru--Guru Nanak and one Gurbani which we all hold in high reverence and recite in Gurdwaras. Still we do not like to sit together and listen to even Gurbani.

The mutual enmity and the culture of aloofness has overpowered our faith. At every step we try to oppose the maryada followed by others. If one has tied white turban the other one must tie the black one. We do not try to understand each other and resolve these trifle issues and come to consensus.

When Muslims came to India they changed their life style almost in opposite direction of Hindus only to establish their identity. The Hindus washed their hands downwards from elbow. The Muslims started washing hands upwards to elbow. Similarly Hindus buttoned up their shirts on right side so Muslims changed this to left side. Thus to establish a different identity they changed all the customs which the Hindus followed.

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We the Sikh too are following the same course. This however is very dangerous for our existence. One can continue to follow one's own faith, still there should be no problem in uniting on common issue of sikhism. Satguru ji has warned us all in Gurbani as-

Rae man moos bilaa mehi garbatt,
Kartab karat mehaan mughanaan.
Sampat dhol jhol sang jhoolat,
Maaeiaa magan bhramat ghughanaa.
Sut banitaa saajan sukh bandhap,
Taa sio mohu badhiou S ghanaa.
Boeiou beej ahan mam ankur,
beetath aoudh karat aghanaan.
Mirat manjar pasaar mukh nirakath,
Bhunchat bhugat bhookh bhukhanaa.

P-1387

O mind, you are a mouse, living in the mouse hole of the body; you are so proud of your self, but you act like an absolute fool. You sway in the swing of wealth, intoxicated with maya and you wander around like an owl. You take pleasure in your children, spouse, friends and relatives, your emotinal attachement to them is increasing. You have planted the seeds of egotism and the sprouts of possessiveness have come up; you pass your life making sinful mistakes. The cat of death, with his mouth wide open is watching you. You eat food but are still hungry.

Simar gupaal daeiaal satsangat
Naanak jag jaanat supanaa.

P-1387

Meditate in remembrance on the merciful lord of the world, in the Sat Sangat--the True congregation, O'Nanak know that the world is just a dream.

So do not be proud of your worldly status. Meditate on the lord and love everyone.

HINDUS AND SIKHS ARE ONE

The Hindus and sikhs have lived together for ages. Today, however the language has become a heartsore for them. The reality has gone in the background and the issue only dominates. In fact neither Hindus are averse to Gurmukhi nor the sikhs to Hindi. The English have divided them on this issue. The unfortunate part is that both have become prey of the Divide and rule policy of the English

The need of the hour is that both should realise that the Hindus and Sikhs are one. As for I am concerned I believe that as a Nation, I am Hindu but as for religion I am sikh. Both the Hindus and Sikhs are inseparable. Our customs and beliefs are common. Both believe in rebirth after death. Also both consign the dead to flames. The Muslim do not have faith in any of these. The English even went to the extent of publishing a book titled--Hum Hindu nahin. There intention was to separate both Hindus and Sikhs to such an extent that they are never able to unite. Thus they would manage to get both of them killed by the Muslims. They must awake now.

The day the English landed in Punjab the Namdharis too were born then. Both of us have grown together. So we had ample chance to understand the cleverness and shrewdness of the English. We did not become their prey because we hated them and wanted to get rid of their rule over us. Today there are numerous well wishers of the English amongst Hindus and Sikhs, who keep reporting to them anti-British developments. So we have to be cautious while talking in Public.

The Sikh Satgurus have put the essence of all the Vedas

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in Gurbani in a language easily understandable by all. We must sit down together, ponder on these directives and then choose our line of action. For people to understand Gurbani, one has to have the knowledge of Hindu history. Gurbani states-

Jio jan chander haans dukhiaa dhrishtludhi,
apana ghara lookee jaarae.

P-982

When Dhrishtaludhi tormented the humble devotee Chandrahans, he only set his own house on fire.

Without studying the Hindu literature how would we know about Chanderahans and Dhrisht Budhi and their full story. Again Gurbani states-

Simeran Daropad sut oudharee
Gautam sathi silaa nistaree.

P-874

contemplating the lord, Dropadi was saved. Guatam's wife, turned to stone, was saved.

Without learning the Hindu history how would we learn about Dropadi, Gautam and the full story. The whole of Gurbani is full of instances from Hindu history. Thus if we want to comprehend Gurbani, we would have to study the Hindu history. A complex mixing up of Hindu and sikhs philosphy in Gurbani is a clear directive that both of these are inseparable. We must give up our pertinacious attitude and follow at least the Gurbani in totallity. Pray to satguru ji to show us the right path. Do not be hostile to each other. All the Gurdwaras and Dharamshalas are ours. These are the places to sing the glorious virtues of Gurus and not for giving rise to our bickerings.

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When Gurdwaras were under the control of Udassis, they did not bother about propagating Gurbani but were always worried about the origin of their heir's. The sikhs having been enlightened took advantage of their mutual bickerings and became successful in getting the control of Gurdwaras in their hands.

The mutual enmity has exceeded its limits. Even if a noble man requests some one not to commit a sin or default against the code of conduct none likes to listen to him. Hindus and Sikhs are gone so much mentally astray that both keep publishing and reading Urdu news papers. They do not patronise the news papers in Hindi or Punjabi. Urdu papers have a better market and better return. Everyone is concerned with the return and not respect to their own language.

You all have fixed routine for sleeping, working, eating etc. All these activities have become an essential part of your life. Similarly keep sometime for Naam Simran and reading of scriptures also, as a routine. Without this you will continue to be averse towards Sikhi. Thanking the Lord, the Satguru for his blessing must become an important routine in your life.

THE ORIGINAL VOLUME OF GRANTH SAHIB JI

A conflict was going on, between the Akalis and the Chief Khalsa Dewan, about the authenticity of the volume of Granth Sahib ji. The propagation amongst the sikhs was that Guru Gobind Singh ji got a particular volume of Granth Sahib ji written by Bhai Mani Singh ji. Baba Bir Singh ji had made four copies of this volume. One of these was installed at Akal Takhat, second at Patna Sahib and

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the third one at Hazoor Sahib. The fourth copy was retained at Dam Dama Sahib.

According to us a lot of untruth prevailed due to the policies of the parties. I wanted to study the truth. So I along with Pandit Gopal Singh ji visited Patna Sahib to study the volume installed there. I was surprised to see that even the granthi at the main Gurdwara did not know anything about the volume installed there. What is he doing there? He has no other task than to study the Gurbani himself and then propagate the message to the Sadh Sangat.

Another nobleman Avtar Singh the disciple of Sant Sunder Singh ji of Ali Beg was also serving there in the construction work. Even he was not able to answer us. It is strange that building construction is only regarded as service to the Guru and not setting right the minds of estranged Sikhs.

I was surprised that the writing of the volumes installed at Dam Dama, Akal Takat and Patna Sahib did not tally. There is a marked difference. The fourth volume at Hazur Sahib would also be studied during my next visit to that side.

We used to taunt the Hindus and the Muslims that their religious books were not original, we too have made the same mistake. During a meeting of various factions at Amritsar, I requested everyone with folded hands not to pass any resolution in a hurry. Earlier a mistake regarding shifting of -Eik Onkar-to the top has been made; Now let us deliberate it in a closed room. The noble men like Sant Jawala Singh ji also can be invited to participate in the

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meeting. However my request was not considered. News was published in the papers that these volumes of Granth Sahib ji were not original. Even those who regarded Granth Sahib ji as Guru, published that these volums are not original. Thus instead of gaining anything a severe damage was caused to the sikh faith. The sikh leadership today has fallen victim to politics, greed, the power and pelf. We remain divided without understanding that the enemy would regard all of us as sikhs by our appearance. They would not differentiate on the basis of our adherence to a particular faction. They would kill everyone without bothering about our cast or creed. All this is only due to the fact that we neither read Gurbani nor respect it and follow it. The following Gurbani is now applicable on us.

Har bisarat sadaa khuaaree.

P-711

Forgetting the Lord, one is ruined for ever.

Har bisarat sabh kaa muhtaaj

P-802

Forgetting the Lord, one becomes subservient to all.

ADOPT GURSIKHI

We have forgotten the doctrine of our great Gurus. We do not wake up early in the morning; We have forgotten early bath, contemplation on Naam and recitation of Gurbani. Guru Gobind Singh ji made us lions and we have fallen to the lowest level. He made us Sardars and we have become subservient to all. Guru Gobind Singh ji says thus in Bachitar Natak.

Japo taas Naaman
Sarai Sarab Kaaman.

D.G. P-58

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Remember only that name who grants all desires.

The Guru can never be wrong. The fault is with us that we neither understand him nor follow him. Guru Gobind Singh ji had been very specific while deciding the code of conduct. He says thus-

Mera so jo rehat rehaavai.
Pehar raat ishnaan karaavai.
Seetal jal ko angi kaarai.
Je neh hoie tapat kar baarai.

My Sikh must follow the code of conduct. He must wake up in the last quarter of the night and take a cold water bath. However if his health does not allow he can take the bath with warm water. All these clauses are the religious obligations of the sikhs. He further desires us to comb our hair twice daily. Also tie the turban daily after spreading it. He must clean his teeth with a twig of the tree. He must use water after pissing so that no drop of urine soils the underwear.

Today under the light of modern fashion we have forgotton all these directives. If you do not want to obey Satguru Ram Singh atleast obey Satguru Nanak Dev ji and Satguru Gobind Singh ji in totallity and maintain your Gursikhi religiously. Respect the code of conduct from the core of your heart.

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Updesh-1958-5

Dandaut bandhan anik baar sarab kala samrath
Dolen tay raakhahu prabhoo naanak day kar hath.

P-256

I bow down and fall to the ground in humble adoration countless times to the all powerful lord, who possesses all powers. Please protect me and save me from wandering, O God, reach out and give Nanak your hands.

Jaahee kul tay pargat hoiay taahee kul ko Naam.
Pun dvadas gurind ko mayree hai parnaam.

Gurind Nama Pat.-10

I first salute the family in which the twelveth incarnation would appear and then I salute the twelveth master.

My Love for the Lord

The Ragis have just sung,

Mayree preet gobind sio ji ne ghatai.
Mai tau mole mehngi laee jea satae.

P-694

My love for the lord of universe may not decrease.
I paid dearly in exchange for my soul.

In the above mentioned Gurbani the disciple prays to the lord--the Satguru, that his love for him must not dimnish as he has paid dearly for it. He has given his soul and self for this love. We would study how the

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Gursikhs have sacrificed their self and even the life for maintaing their love with the supreme lord.

Nowadays some of our preachers distort the meanings of Gurbani according to their own concept. You must remain careful. Do study the Gurbani for correct comprehension.

When Guru Angad Dev ji came to Guru Nanak Dev ji as Bhai Lehna, he surrendered himself totally to the Guru and carried out all his orders most faithfully. Guru Nanak Dev ji tested his perseverance on many occasions. Bhai Lehna passed all those tests successfully. While he was once dressed in white clothes Guru Nanak Dev ji loaded him with wet grass. He happily carried it without bothering about his dress.

Guru Arjan Dev ji preferred his faith above everything and agreed to sit on a hot plate. He did not let his love for the lord to diminish and sacrificed his life.

Guru Tegh Bahadur ji too sacrificed his life the same way. When his disciple Bhai Mati Dass was being cut by a saw, he praised the saw and did not mind himself to be cut for the sake of his faith.

Similarly there were numerous martyrs who sacrified their lives for the sake of their faith.

Baba Banda Bahadur[1]

Amongst numerous martyrs who followed the Gurbani-*Lest my love for the Lord decreases*-there was Baba Banda Bahadur. When Guru Gobind Singh ji reached Nander he came across a saint named Madho Dass. He posessed some supernatural powers, which he tried on all new saints

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coming to him. He however failed to cast his spell on Guru Gobind Singh ji and thus became his disciple. He clinched the feet of Guru Gobind Singh ji and prayed, "O' the Lord, I am your Banda, kindly save me." Satguru ji baptised him with Amrit and named him Gurbax Singh. He turned out to be a great warrior by the name of Baba Banda Bahadur.

Guru Gobind Singh ji blessed Baba Banda Bahadur with his powers and deputed him to root out the Muslims and take revenge from the Suba of Sirhind who martyred his younger sons. Baba Banda Bahadur proved to be an invincible warrior. He started his winning spree in Punjab and avenged the killing of the younger sons of Guru ji. From Suba of Sirhind.

The Muslims feared Baba Banda Bahadur. In their effort to prevent Banda Bahadur from killing the Muslims, they approached Mata Sundri ji the wife of Guru Gobind Singh ji. They offered as much land as Baba Banda desired, but he must stop the massacre of Muslims. Mata ji got influenced by the plea of Muslims and issued an order to the Sikhs of Punjab not to side and support Baba Banda Bahadur. She even went to the extent of writing that anyone siding with Baba Banda Bahadur would be excommunicated from the Sikh Panth. This divided the sikhs into two groups called as-Tatt Khalsa and Bandeii Khalsa. Baba Banda Bahadur requested Mata ji not to entertain the Muslims as they only wanted to create a division amongst Sikhs and then kill them. Mata ji however did not pay any heed to the plea of Baba Banda.

The destiny had its way. When Baba Banda Bahadur

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reached Lahore, other Sikhs sided with Muslims and came on the forefront to fight. Seeing the sikhs on the forefront Baba Banda Bahadur lamented, "Alass, we are divided ! We can not win now !!" Baba Banda Bahadur then retreated.

The governments have played such tricks earlier also. They divide the enemey and weaken them to destroy. The Muslims succeeded in dividing the sikhs into two groups. The rulers first succeed in alluring a few members of the community. They ultimately succeeded with the help of such traitors. Such sikhs tried to create divisions amongst Mata Gujri and Guru Gobind Singh ji also but did not succeed.

Baba Banda Bahadur requested the Sikhs with folded hands not to fall into the trap of Muslims. He warned them that the Muslims can never be relied upon. They were only using tactics to bifurcate the khalsa and kill them. You must understand them fully. The sikhs however did not believe Baba Banda Bahadur. Baba Banda Bahadur gave them an alternative that if the sikhs did not like to support him they should atleast not side with Muslims in fight against him. The sikhs turned down that offer as well.

Some writers have put all the blame on Baba Banda Bahadur. They were however wrong and partisen in their approach. Ultimately Baba Banda Bahadur was surrounded by the Muslims and was forced to surrender.

While Baba Banda along with his companions was under seige the sikhs knew about the miraculus powers of Baba Banda and said that he might fly away and save himself. Baba Banda Bahadur assured them

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that he would not part with them.

Ultimately he alongwith his associates was taken to Delhi and tortured to death. The authorties ordered Baba Banda Bahadur to be blinded of both eyes and the flesh of his body to be extracted with a sharp edged plier. Baba Banda Bahadur focused his mind and soul on the lotus feet of Satguru Gobind Singh ji and went into deep meditation. He thus left his body to enjoy the bliss of Satguru ji. The executioner did his job. He even put the heart of his son in his lap, Baba Banda Bahadur however continued to be in meditation totally unaffected by the oppressions.

When the authorities asked Baba Banda Bahadur about the state of his mind, He replied, "I have violated the commands of Guru Gobind Singh and hence undergoing this penance, otherwise you could not have dared to touch me. Right now my heart and soul are enjoying the bliss of the lotus feet of Satguru ji; I have the least concern for my body. You can go to any extent."

Baba Banda Bahadur thus displayed his eternal love with the Guru and did not allow it to decrease at all. The relationship between the Guru and the sikh demands the sikh to take the entire blame on himself. He must hold himself only responsible for lapses and always hold the Guru as supreme. Thus Baba Banda Bahadur sacrificed his life happily for the sake of his faith.

The strength of character of a powerful person is in showing compassion to the weak and not his pride. Baba Banda Bahadur possessed miraclulous powers and could easily save himself but he lived to the will of his Satguru.

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HONOURING THE SIKHI

It is impossible to account for all the sikh martyrs who held their faith above all worldly allurements and made unique sacrifices. Bhai Mani Singh was a spiritually elevated soul. Muslim authorities forced Bhai Mani Singh to embrace Islam, which he refused. Having failed to convert Bhai Mani Singh he was ordered to be cut joint by joint. Even the executioner was scared and could not dare to mince a living being into small pieces. So he sheared the hand to start with. Bhai Mani Singh ji scolded him for not obeying the orders of his authorities and cutting the hand instead of first cutting the fingers joint by joint.

Bhai Mani Singh's heart & soul was then tuned to the lotus feet of Satguru Gobind Singh ji. He had no concern with his body and happily sacrificed his life but did not allow his love for the Guru to decrease even slightly.

Bhai Taru[2] Singh similarly sacrificed his life. He lived for more than twenty days without his scull but remained in deep meditation tuned to the lotus feet of the Satguru and thus sacrificed his life.

Even Guru Gobind Singh sacrificed his father and sons but did not allow his love for the Guru to diminish. He did this all to uphold dignity of Sikhism and provide all the benefits to us. Are we really following his dictates ? Have we honoured his sacrifices ? He said he loves the one following maryada in totality and not a mere individual. Are we not ashamed of ourselves ? We are not even maintaing our outward appearance as a gursikh. We do not mind at all to trim our beards by using all techniques.

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We happily present ourselves with trimmed beards in public. What to talk of modern young men even sikhs in high positions do not mind violating the maryada.

Such sikhs have been termed as apostates. They resort to disrespecting the maryada because they do not know its value. Our Gurus and Martyrs have paid dearly to preserve the tenets of belief and the code of conduct. Our Guru has adorned us with costly jewels but we have not valued it. When the Muslim Suba taunted Bhai Taru Singh saying that he would remove his hair from the head by hitting him with shoes, Bhai Taru Singh said, "None can remove these from my head as my hair have been baptised with the nectar of Guru Gobind Singh." He had firm faith in the nectar of Guru Gobind Singh. He knew its worth. However, nowadays many of us are willingly presenting ourselves to the barber.

The sikhs must realise the worth of Sikhism and honour it by sacrificing even their lives. We must respect the Gurbani that-*my love for the lord must not decrease.*

THE MARTYRS[3] OF AMRITSAR

The English challenged the pride, diginity and self respect of the sikhs and started a cow slaughter house. This was located near the clock tower adjoining the periphery of Golden temple. When the sikhs objected, the English replied, "Now the Punjab is not ruled by Ranjit Singh but by the English. The cow slaugther would thus continue." Some historians still maintain that the slaugther house was out of the city. They are however totally wrong as I have met men of repute who had seen the abattoir adjoining the periphery wall of Golden Temple. One such

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a person, Takhat Singh lived for more than hundred years. He had expired only a few years back.

Some Namdhari sikhs went on pilgrimage to the Golden Temple. They found some bones of cows near the bayree of Baba Budha ji. They could not tolerate the desecration of the sacred Golden Temple. They planned to raid the abattoir and release the cows. They succeeded in accomplishing their plan on a night and then escape secretly.

The authorities apprehended some local Hindus and Nihangs, applied all the third degree methods and made them confess the guilt. In the mean time the Namdharis reached Sri Bhaini Sahib for the holy glimpse of Satguru Ram Singh ji. They as well confessed their action before Satguru ji. Satguru Ram Singh ji knew that some innocent persons have been arrested by the police who were being awarded death sentence. Satguru ji said, "you have sown the seeds of virtue, Why should any one else reap the harvest. You go and admit your guilt."

Accordingly the Namdharis surrendered themselves and accepted their guilt. The confession in the court not only freed the innocent persons but as well proved the insincerity of the police. When asked about their last wish, they said--we would like to take our last bath in the sacred tank.

--we should be hung with silken ropes

--our bodies should be handed over to Namdharis.

They did not accept the violation of the code of conduct of sikhs even after death. They did not yield to any oppression by the authorities, why ? They wanted to

uphold the principles of Sikhism and the Gurbani that- *'my love for the Guru must not decrease.* They thus upheld the glory of their faith. They sacrificed their lives amidst singing of Gurbani. They did not cover their faces, they themselves, put on the noose and kicked the stool under their feet. This was a unique hanging of the Namdhari martyrs. But for what ?

My love for my Guru must not decrease.

BISHEN[4] SINGH

He was a young lad of twelve years. He laid his life in the Malerkotla episode. When he stood before the cannon, the wife of Mr. Cowan, who was ordering the execution of Namdharis, got sentimental and requested her husband to save the life of that beautiful innocent lad. Cowan asked Bishen Singh to state that he was not the sikh of Satguru Ram Singh. Bishen Singh expressed his desire to whisper in the ear of Mr. Cowan. However when Bishen Singh came near Cowan, he forcefully caught him by his flowing beard, dragged him and said, "Will you again ask me to state that I am not the sikh of Satguru Ram Singh." The hands of Bishen Singh were cut and the head sheered. Then only the Cowan's beared was released. Bishen Singh upheld the glory of his faith and did not allow his love for the Guru to diminish.

'My love for the Guru may not decrease.'

WARYAM[5] SINGH

He was another hero of the Malerkotla episode. He was short statured and related to the royal family of Patiala. The authorities thought of saving his life. They said that

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he being short statured does not fall in line with the cannon. So he is excused Waryam Singh collected some clogs from the nearby field, stacked those, stood upon the clogs and said, "Does my body now fall in line with the cannon. He was then blown off. Waryam Singh upheld the glory of his faith and the Gurbani that-*My love for the Satguru may not decrease.*

All these martyrs were spiritually enlightened and true disciples of the Guru. They knew the value of the faith. So they would never go astray and desert their glorious faith. Today people are selling their faith very cheaply. Just as a thief can rob a child of his gold bangles for a toffee, same is our condition. We must realise and honour the glory of our faith.

SATGURU THE MASTER OF UNIVERSE

Like the primeval lord, His incarnation in form--The Satguru, is the master of the universe. He belongs to everyone, and wishes the best for all. Satguru Nanak Dev ji travelled far and wide to enlighten the people and the saints about the primeval lord. He removed their misconceptions and whims. Everyone loved him sincerely. When he left for his heavenly abode both the Hindus and the Muslims wanted to perform his last rights according to their faith. Ultimately the sheet covering his body was divided into two parts. This shows he belonged to both the Hindus and the Muslims.

Guru Gobind Singh was just a few days old when the Muslim pir Bheekham Shah had his glimpse. He wanted to test the Guru as to which faith he would favour. He placed two small earthen vases before him. Guru ji placed

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his hands on both of these and thus proved that he belonged to both of them.

Again when Guru Gobind Singh ji disguised as the Pir of uch to escape from the enemey cordon, the saeed of Surajpur, recognised Guru ji and testified that he knows quiet well that He is really the Pir of Uch. Ghani Khan and Nabi Khan too recognised Guru Gobind Singh ji as lord and agreed to carry the cot of Guru ji. Satguru ji sacrificed his entire family for us and blessed us with Gursikhi so that we could live happily.

Further, when Guru Gobind Singh ji resorted to the fire worship in the temple of Naina Devi, the Pandit said, "Guru ji you sacrifice your children at the alter of the Goddess so that she blesses you with all the comforts and amenities." Satguru ji said, "I do not want anything for myself. I am doing all this for the sikhs." This was the reason that Satguru ji demanded five heads, while creating the Khalsa panth. People believed that the Goddess would never appear in Kalyug. Satguru being omniscient proved the people to be wrong.

Some people who do not believe Guru Gobind Singh to be omnipotent say that Guru ji took the sikhs to a tent and killed goats. Our Guru never tells anything wrong. Guru Gobind Singh has said in his Bani that-

Hamoon mard baayad shaved sukhan vari.
Na shikame digar dar dehaane digar.

D.G. P-1391

One should act on his words, the speech and action should correspond.

Guru Gobind Singh ji thus defines a brave man only

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to be the one whose speech and actions correspond. The one who talks something in public and does contrary to it is a lier and a traitor. How could Guru Gobind Singh demand the head of sikhs publically then play trick of killing goats, instead of the sikhs? It is nothing but degrading Guru ji. He actually beheaded the sikhs publically as per his commitment. Satguru ji wanted to create a community of strong, brave warriors. How could it be based on deceit and fraud?

Nowadays, under the influence of scientific development we do believe that in India we can listen to the people of America through radio or see them through T.V., but are not inclined to believe that Sanjay could narrate all about Mahabharat to Dhritraster. All this has been termed as myth. We do believe that two thousand persons can travel anywhere in a plane but do not believe that Ram Chander ji could return from Sri Lanka in Pushak viman with ten thousand persons.

The scientific processes can be justified on the bases of certain scientific theories. Similarly the supernatural processes have a set system. The theories and basics of these systems are known only to the spiritually advanced saints and devotees. The human beings having not studied in spiritual school do not believe in spiritualism. The scientific advancement of any level however, can not match the spiritual advancements. The spiritual advancement and attainment of miraculous powers have no limits.

Baba Vasava Singh

He was a Ramgarhia Gursikh who spent most of his time in contemplation on Naam and recitition of Gurbani.

By profession he was an artisan in village Kajar in district Shekhupura, now in Pakistan. He was a spiritual person.

In the same village there was a Moulvi. He had some supernatural powers, which he would try on ordinary people to harm them. He had a cot. He would ask any one to sit on this cot and then get it toppled with his powers. He once came to Baba Vasava Singh for some work.

Baba taunted the Moulvi about his trick that he used to play on people. The Moulvi admitted this and invited Baba to his home. The Baba immediately responded to his invitation. He took his own cot and accompanied the Moulvi. Baba sat on his cot and challanged the Moulvi to try his trick on him. The Moulvi tried his best but failed. The spirits who were in the control of the Moulvi pleaded their helplessness and said that they were scared of the Baba.

The Moulvi then asked the Baba to accompany him to the cremation ground. The Baba readily agreed. He took his own cot to the cremation ground and sat on it. The spirits in the control of the Moulvi could not succeed there also. On too much pressure of Moulvi the spirits murdered the Moulvi but could not harm the Baba.

This is the state of an ordinary Gursikh who had faith in his Guru. Any Gursikh who remains mentally tuned to his Satguru can not be harmed by anyone.

Be a Gursikh

Gurbani has defined a Gurmukh as under.

Gurmukh Naam Daan Isnaan.

P-938

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The Gurmukh is blessed with the Name, charity and purification.

The Gurmukh thus always treads the path shown to him by the Guru. He follows the code of conduct and the tenets of belief religiously. Such a Gurmukh is a perfect Gursikh. Contemplation on Naam, doling out something in charity and taking early morning bath including head wash are the main criterion for a Gursikh.

However nowadays the children are not following the code of conduct seriously. The parents also take it lightly and do not impress upon their children the importance of code of conduct of Gursikhi. The Dharam no more finds an important place in our daily routine. We do not attach as much importance to it as to our other affairs.

Most of the time we are busy in accumulating wealth. In the process, even the religion is sacrificed. We however forget the following Gurbani-

Sagal srisht ko raaja dukheeaa.
Har ka naam japat hoie sukheeaa.

P-264

The ruler of the the world is unhappy. One who chants the name of the lord becomes happy.

Thus any amount of wealth is not the remedy for the distress one suffers. It is only the name of the lord which can grant all the pleasure. Thus one must continue to follow the doctrine of the Guru and honour the principles of Sikhism religiously.

Be Virtuous

In their supplication the sikhs wish for the welfare of

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everyone. We seek this blessing of the Almighty in the name of Guru who is the incarnation of the primeval lord in form. If we do not wish and act for the welfare of all then we do not honour the Guru. The kalyug is at its peak. It is very difficult to escape its influence. We commit numerous mistakes daily. Pray to the Satguru to kindly bless and lead us on the path of truthfullness.

We all belong to Satguru Nanak Dev ji. He wants us to be kind even to our foes. Celebrating of Gurpurabs, recitation of Bani would yield results only if we are virtuous to our enemies even. We must stick to the doctrine of the Guru. Increase time of contemplation by and by, start learning and recitation of Gurbani step by step, keep adding more Banis to your schedule. What ever you listen in Sadh Sangat, implement in practice as much of it as you can.

Helping the Poor

In every society there are some very rich persons. Also there is a large number of persons with average income but a group of poor persons also exists. Some of these poor though very hard working and sincere are not able to pull on well. There resources are limited. So they have to be contented within their means. It has also been seen that the children of these poor, though intelligent, are not able to persue higher studies. Due to lack of resources they are forced to take up some job and help their family.

In a progressing society it becomes the responsibility of the rich to support such poor families so that they also can stand on their own.

I would therefore request all of you to contribute atleast

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one percent of your savings to a welfare fund. A few of you can join and form a society. Keep this money with you and plan a system of helping the poor and the needy. This would be a great service to the society and the Guru.

There can also be another case. Some one's factory or business getting ruined in a fire or in some other natural calamity. Instead of his running from door to door, he also can be helped by the welfare society.

If any one has gone poor because of lavish habits or not working at all, he may not be helped as he does not deserve it.

We are the disciples of Satguru Nanak Dev ji and Satguru Ram Singh ji. It is our moral duty that every one amongst us lives a happy life. Contemplation on Naam, recitation of Gurbani and following the doctrine of the Guru would certainly bless you all with prosperity and happiness.

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Notes

1. For Baba Banda Bahadur, Also refer D.S.P.S. Vol-1 P-68.
2. Bhai Taru Singh--refer D.S.P.S. Vol-1 P-387.
3. Martyrs of Amritsar--refer D.S.P.S. Vol-1 P-228.
4. Bishen Singh refer D.S.P.S. Vol-1 P-454.
5. Waryam Singh refer D.S.P.S. Vol-1 P-455.

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Updesh-1958-6

HUMANISM

The human beings today have become victims of egoism, maliciousness and jealousy. The Indian ancient culture of mutual fraternity and brotherhood has bcome a thing of the past.

If one man is doing a particular job and earning hundred rupees a month, the other one also takes up the same job and thus becomes his competitor. This does not stop here. Two more take up the same job. Thus the basic fund being hundred rupees only, gets divided into four competitors. Whereas the three new entrants in the job have started earning twenty five rupees each the income of first one has reduced from hundred to twenty five. The best would have been to find a different job, so that each one continues to get the best.

We feel plesure and satisfaction in putting some one down rather than helping others and working for joint progress. This is not humanism and a civilised act.

In olden days whenever a new village was set up a proper area for each category was earmarked. Even the lowest class people, nowadays called Harijans, were located in a suitable area. Each one's job was fixed and he discharged his responsibility sincerely. They lived a civilised life. Even an old man of Harijans used to be addressed as uncle.

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Now in the colonial rule of the aliens Indian culture has been ruined. The Hindus never got a chance to be educated in a temple. Similarly the Muslims could not study in a Masjid and the Sikhs in a Gurdwara. Thus they were devoid of their basic religious education which formed the foundation of a child. The aliens made us read different books. In one of the books it was written that--A mother is sitting with son in her lap, The child is sucking his thumb and the father sitting nearby is smoking hukka.

What does this teach a child ? The hukka is such an item that it cannot be taken to a temple or a masjid. Such books became instrumental in taking the children off their faith. The basics were changed so cleverly that the new generation became loyal citizens of the English.

I had read another book of history written by Suraj Mehar. It stated that the Indian land has been conquered by the English. They have given it to the Indian people for use and hence charging tax from them. Indians are only the tenents of English. Thus the English tried their best to digress the Indians away from their faith and religion so that they remain loyal to them and make them accept their supremacy.

As Indians we stuck to our faith. The faith is such a thing that it forbids us to think adversly for the other. It teaches us to love each other. The English however wanted us all to fight with each other and be loyal only to them.

The trend of our books had not changed even after the exit of the aliens. I saw a book prescribed for the fourth class. On its page 74 or 83 an animal which resembled

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a cow is shown laid on the ground to prove that our fore fathers were all meat eaters.

THE ANCIENT INDIAN CULTURE

It is a matter of great concern that the head of our government Pt. Jawahar Lal Nehru had been brought up and educated in England. So he is guided by the environments of that country. His faith in religion also is a bit shaken. Thus new laws which are against the Indian civilisation are being promulgated.

Earlier the property and wealth of the father used to be shared only by his sons. As far the daugther was concerned, lots of household items used to be presented to her on her marriage. They would do all this as a good-will gesture to the girl.

Not only to the girl, her parents used to give special presents to the boy, his parents and to other relations. Thereafter also when ever the parents of the girl or her brothers visited the girl, they would again present her something. The parents of the girl used to do this as per their own status and out of love for the girl who has now become member of another family for life time. Again when ever the girl visited her parents she would not return empty handed. Like this the parents of the girl used to honour all the customs of the society willingly and with great affection for the daughter.

Now our government has though condemned the dowery system but has made the girl also a legal heir in the property of her father. She no more enjoys the earlier affection of her brothers as now she is an active partner in the property of her parents. She is a share-holder along

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with her brothers. The mutual love and respect therefore now does not exist.

Again the Hindu Code bill has been introduced. This too is a serious violation of the Indian culture. In this Law both the husband and wife are allowed to seek divorce. Thus they can give any number of divorces in their life and marry any number of times as per their will.

In the Indian system the marriage was one time affair, highly sacred and a religious binding on the couple. In this system the fire worship was performed by chanting the mantras, and the couple asked to revolve around the sacred fire. The idea was that the marriage cannot break till one of them dies and is consigned to flames. Both the boy and the girl honoured their marriage as a sacred alliance.

This is an age old practice. Even the sikh Gurus have fully honoured this system. Guru Gobind Singh ji even wished for the glory of Hindu Dharam. All these new rules have made the religion null and void and encouraged foreign culture to replace the ancient Indian culture. This has degraded us morally to the lowest level.

The religion was our strength. The martyrs like Hakikat Rai upheld the supremacy of the religion. The sons of Guru Gobind Singh could not be allured by any temptation of the rulers, and preferred to lay their lives. We must remember that we are alive only till our religion is alive. We must understand the virtues of our ancient heritage and honour it.

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THE PRESENT MASTER

No body can deny that Ashoka was the king. Thereafter Bikarmajit and Salvan ruled over India. Mughals too ruled for a long time. In the era of all these rulers only their currency was in use. They could put their stamp on gold, silver or even leather. The currency of each of the ruler was different but valuable during his rule.

After Mughals Maharaja Ranjit Singh ruled for some time. In his period his currency only valued. The previous currencies were out dated. Now In free India the Indian currency is in vogue. We can not deny that previous kings were not the rulers, but the present era is of free India. So only Indian currency is in vogue and valued.

Similarly we can not deny that lord Rama, Lord Krishna were the incarnation of the primeval lord. They too were our Gurus. However the present era is of Guru Nanak. Thus the blessings of Guru Nanak or his present successor is essential to be recognised in the court of the primeval lord. Everyone must seek his blessings.

Guru Tegh Bahadur ji was leading a covert life in deep meditation at Baba Bakala. Makhan shah lobana located him and revealed him to public as the real guru. Dheer Mal was in the possession of the Granth Sahib ji compiled by Guru Arjan Dev ji and had declared himself to be the real Guru. He could not cheirsh the news of Guru Tegh Bahadur ji and fired a gun shot at him. The shot missed the target. Guru Tegh Bahadur ji who was the real successor to the throne of Guru Nanak happily remarked- Wah Mal ji ! Wah Mal ji !!

Total patience and perseverance can be found only in

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the Trueguru. Normal people lose temper on trifles. While Guru Arjan Dev ji was sitting on hot plate, Sanee Mia Mir, the Muslim saint lost his patience after seeing the all powerfull lord on hot plates. He sought Guru ji's permission to shake Lahore and Delhi with his power. Guru ji counselled him to have patience and learn to live according to the will of the lord. Thus none else but the Guru alone can have patience under extreme situations.

Makhan Shah however could not control his temper. His men attacked Dheer Mal's place, & plundered everything including the Granth Sahib ji.

Guru Tegh Bahadur ji did not like daily quarrels and decided to shift from Baba Bakala. When his caravan reached river Beas, Guru ji saw the Granth Sahib ji also being carried along. Guru ji did not like this. As the sikhs were not ready to go back and hand over the Granth Sahib ji to Dheer Mal, Guru ji asked the sikhs to place it in the river as a deposit. Information was simultaneously sent to Dheer Mal, to recover the Granth Sahib ji from the river.

Dheer Mal came, he prayed in the name of eight Gurus only and tried to locate the Granth Sahib ji with the help of divers, but failed. Ultimately on the advise of someone he prayed in the name of Guru Tegh Bahadur ji, who was the present Master. The Beerr could be located only after this prayer. Thus nothing can be successfully achieved without praying to the present Master.

These days people do not believe in miracles. Spiritualism is a different science not taught in universities. The people are however wrong. When you go to Africa you would

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find the Maize and Mangoes grown all the twelve months. A man living in Bikaner would never believe it, as these do not grow there. Similarly any one who has no knowledge of spiritualism would not believe in miracles.

Such modern people who regard spiritualism as myth only did not believe that Guru Gobind Singh ji really beheaded the sikhs and revived them. Guru Gobind Singh ji prepared Amrit. It means the one with which death can not occur or the one which has the power even to revive the dead. In this context the report of Abu Ullah Turani[1] the spy of Aurangzeb who was present in the congregation and witnessed all that happened that day, could be helpful in clearing all doubts.

The sikhs of those days had a high moral character. They followed the tenets of belief religiously. Even the foes like the Muslims and the English had to accept the integrity and sincerety of the Sikhs.

THE GURMUKH

Gurbani has defined a Gurmukh sikh as the one who is blessed with three virtues ie the name of lord, to dole out in charity and to adopt purification of body through complete bath with pure water. Gurbani states thus-

Gurmuk naam daan ishanaan.

P-938

The gurmukh is blessed with the name, charity and purification.

Anyone resorting to only one of these virtues has not been regarded as Gurmukh. Guru Gobind Singh ji has stated regarding the deity Inder as.

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Chandramaa te seetal na suraj te tapat tej,
Indra so na raajaa bhav bhoom ko bharat hai.

D.G. P-18

If the lord meets by adopting coolness and serenity, then there is none cooler than the moon; if the lord meets by the endurance of heat, then none is hotter than the sun, and if the lord is realized by the munificence then none is more munificent than Indra.

The deity Indra generously blesses everyone with rain so that people can purify themselves with bath, but if Indra does not contemplate on Naam and does not dole out anything, he can not be a Gurmukh.

Further Guru Gobind Singh ji states-

Jaap ke kiae te jo paaiat ajaap Dev,
Poodanaa sadeev tuhi tuhi oucharat hai.

D.G. P-19

If it had been possible to realize the lord who is beyond all chants by mere chanting, the bird called Poodana is always chirping tuhi, tuhi ie only thou art, only thou art.

Thus if some one only contemplates on Naam and does not dole out anything and does not take bath. He can not be called a Gurmukh. If he only takes bath in holy tanks and rivers, then Gurbani states thus-

Jal kai majani je gati hovai,
Nit nit mendak nahveh.

P-484

If salvation can be obtained by bathing in water, then what about the frog, which is always bathing in water.

Thus no disciple can attain the level of a Gurmukh

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till he adopts all the three criterian ie contemplation, charity and bathing. To be a Gurmukh is a very high spiritual level at which one can realize the lord with the grace of the Satguru.

You are thus the disciples of a great and generous Satguru who has blessed you with all the worldly amenities. You must always consider this wealth as a boon of the Satguru. You must use it as a belonging to the Satguru and always seek his blessings. Numerous ups and downs are seen daily. A beggar becoming a millionaire and millionair being reduced to the level of an ordinary person. So never feel proud of your attainments, these are the words of Satguru about which the Gurbani states-

Satigur ke baani sati sati kar jaanohou,
Gursikhohu hari karta aap muhoh kadhaae.
P-308

O Gursikhs, know that the Bani, the word of the Trueguru, is true, absolutely true. The creator lord Himself causes the Guru to chant it.

The Satguru is the incarnation of the primeval lord. So whatever he dictates is the moral duty of the sikhs to obey. The Guru has forbidden the sikhs to eat from anywhere and everywhere. He has said that those who do not excercise restraint and eat anything fom any where were neither his sikhs in the past nor they would ever be in future. Also he says that such persons would lose their love for the Satguru. Thus we lose a golden opportunity of being born in the family of Gursikhs. We have deliberately committed suicide by disobeying the ordains of the Guru.

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When any of the sikhs goes astray from the path of the Guru he as well blemishes the fair name of his guru and the community to which he belongs. So we should counsel such a sikh not to go astray, love each other and continue to seek blessings of the Guru. We must develop a helping attitude towards the weaker lot and try to raise their standard also. This is the real charity that would enable you to earn the pleasure of the Guru.

Guru Nanak's mission desires us to be virtuous even to those who are bad. The day we all start following these doctrine not only we would feel an eternal happiness but we would all progress well.



Notes

1. For Abu Ullaha Turani's report please refer page..38

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Updesh-1958-7

Celestial Glimpse of Satguru

The Satguru preserves the sikhs exactly the way a mother nourtshes her child. Their relationship is thus permanent and lasting. Bhai Gurdas ji being a Bhalla by cast was the maternal uncle of Guru Arjan Dev ji. He once visited Guru ji. Mata Bhani ji, the wife of Guru Arjan Dev ji served meals to Bhai Gurdas. Bhai ji was astonished to see that the loaves served to him were not smeared with butter. He enquired the reason from Mata Bhani ji. She with tearful eyes expressed her inability to smear the loaves. Thus Bhai Gurdas felt something wrong end suspicious.

On further enquiry he found that Prithi Chand, the elder brother of Guru Arjan Dev ji, had stationed his men at all the entry points to Amritsar. His men would collect all the offerings from the sikhs visiting Guru ji. Thus nothing reached Guru ji. Prithi Chand was helped by the local officials also in this task.

Having understood the situation Bhai Gurdas ji began to sit at the Pipli Sahib Gurdwara and inter-act with the Sadh Sangat. Bhai ji would council the Sadh Sangat not to give their offerings to any body other than Guru ji. Thus he succeeded in improving the homely condition of Guru ji.

Bhai Gurdas was a highly learned and spiritually

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elevated devotee of Satguru ji. He has written Vars, Kabits and Swaiyas in the honour of Satguru ji. His writings have even been blessed with the title of 'Key to Gurbani.' Thus his writings are read with great reverence.

The writings of Bhai Gurdas are very vast and deep. These are full of eternal knowledge. Although I have been studying these for a long time, I have not been able to comprehend these fully. I get amazed on his highly scholarly contribution to sikh literature. In one of his Kabits, Bhai ji has described the amazement which one derives from the celestial glimpse of the Satguru as under-

Darasan daykhat hee sudh kee N sudh rahee,
Budh kee N budhi rahee mat mai N mat hai.
Surat mai N surat Au dhiaan mai N dhiaan raheio,
Giaan mai N giaan raheio gal mai N gal hai.
Dheeraj ko dheeraj garab ko N garab gaeio,
Rat mai N rat rahee pat rat pat mai.
Adabhut paramad-bhut bisamai bisam,
Ascharajai ascharaj ati ati mai.

Kabit-9

A glimpse of Satguru left me bereft of all my consciousness, senses, intelligence, cleverness and all other considered wisdom of the world.

I lost my awareness, attachment of mind with insgnificant matters, desires to acquire base or futile ego inflating knowledge and other worldly predicaments.

My patience was lost and so was my vanity. There was no life in me and I was bereft of even my existance.

The glimpse of Satguru is capable of amazing one with wondrous feelings. These are astonishing and marvellous and there is no end to this amazement.

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The celestial glimpse of the Satguru are extremely amazing. None can express these in words. Tulsi Dass ji also corroborates this fact. He says I see the glimpse of the Satguru with my eyes which have no tongue to express exactly. Also my intellect and my tongue which try to express the delight of the glimpse of Satguru have no eyes. They can not see, so they express only as much as they hear.

Bhai Gurdas ji could depict these amazing glimpses only because he was a devoted, true disciple of the Satguru. He had earned the pleasure of the Satguru so he was blessed with a vision and intellect to express wondrous realities beyond the comprehension of normal human beings. Dewan Nand Lal ji was another such a devotee of Guru Gobind Singh ji who had the privilege of seeing the amazing glimpse of Satguru Gobind Singh ji with his heart & soul. Such people however are rare.

In sikhism the word Ishnan means total bath including head wash. Guru Gobind Singh never missed his Ishnan even during skirmishes and wars. Once Satguru ji was basking in the sun. Bhai Nand Lall ji glanced at him, found some tresses on his forehead, immediately went into trance and said in his ghazal 34 that-*'the coils of your tresses have filtched my heart.'* Again in his Ghazal 2 he states-

'Both the temporal and the heavenly worlds are in the halter of the fairy faced benefector. And both the domains ar not worth the price of my friends one hair.'

The hair of my fairy faced benefactor has covered his face exactly the way clouds cover the sun rays. Such disciples are the paramours of the Satguru. They can not survive without the glimpse of the Satguru even for a while. Bhai Nand Lall ji composed verses in the praise

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of Guru Gobind Singh and named these-'Bandagi Nama'. Having composed five hundred prosodic metres, he came to show these to Guru Gobind Singh ji. Satguru ji was highly pleased with devotional composition and changed the name of the book to-'Zindagi Nama'. Bhai ji had stated in his very first ghazal *"A yearning for celestial adoration engeneared my existance, otherwise I fancied not the tangibility."*

Also, he adds-

'How creative is the life passed in retention, Diversely what gain do I have under this blue dome ?

The saint Farid also corroborated in Gurbani, at page 359 that

when as a slave, one praises the Lord, only then he is known as a human being.

No one can meditate and worship the lord without full control on senses. This can only be possible under the supervision and blessings of the Satguru. Contemplation on Naam is most essential. Those who do not resort to contemplation are suiciders and waste their birth as a human being.

The Guru Enacts A Sham

Bhai Nand Lal ji and Bhai Gurdas ji were model Sikhs. They were fully devoted to the Guru. It is the responsibility of the Guru and other preachers to apprise the Sadh Sangat with the greatness of these model Sikhs. The Sadh Sangat must know about the greatness of such beloved devotees, so that they can also emulate them. Bhai Gurdas has stated about Gursikhi that-

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Gursikhi baareek hai,
khanday dhaar galee ati bheerree.
othai tikai na bhun hana,
chal na sakai oupar keerree.

Var 11/5

The discipleship of the Guru is very subtle like a sword edge and narrow alley. Mosquito's and ants can not stand there.

Thus Gursikhi is such a sharp edge of the support on which even the bhun hana--the smallest size of a mosquito, who can only be heard--cannot sit. Bhai ji once wrote on Gursikhi and showed it to Guru Hargobind ji. The stanza he wrote is given below.

Jay maan hovai jaaranee kiu pout pataaray.
If the mother is adulteress why should son speak ill of her.
Gaaee maanaku nigaliaa paet paarh N maaray.
If a gem is swallowed by a cow, nobody ripps its stomach to get it out.
Jay pir bahu ghar handdanaa sat rakhai naaray.
If the husband enjoys (immorally) at many houses, the wife should preserve here chastity.
Amar chalaavai chammdae chaakar vaehaaray
If the king excercises dictatorial powers, the servants are helpless before him.
Jay mad peetaa Baamhanee loi lujhanaaray.
If a brahmin women is drunk, all feel ashamed and do not look up at her face.
Jay Gur saang varatadaa sikh sidak N haaray.
If the Guru performs a sham, the sikh should not give up his forbearance.

Var 35/20

The above stanza depicted proud and over intelligence on the party referred in each line. Even in the last line

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he had painted a similar picture that if the Guru performs a sham then the sikh must not get influenced by this but continue to show perseverence.

Guru Hargobind ji did not like this depiction and thus quietly decided to test the forbearance of Bhai Gurdas. Satguru ji had realised the pride of Bhai ji. So one day Satguru ji asked Bhai Gurdas to go to Kabul along with some other sikhs to purchase horses. Satguru ji gave him two mules loaded with gold coins to transact the deal. Satguru ji also told him that he should settle the deal, send the horses to Guru ji for approval, and only on his clearance the money should be paid.

Bhai Gurdas ji settled deal for some horses and as per the orders of the Guru sent the horses to him for his approval. Satguru ji approved the deal. Bhai Gurdas when entered his tent to bring the money he was astonsihed to see broken pieces of earthenware in place of Gold coins. He got panicky to find earthenware pieces in place of gold coins and feared death at the hands of Pathans. He quitely slipped out of the tent and ran away. Other sikhs waited for Bhai ji for a short while, then they went inside and found all the boxes open but could not locate Bhai Gurdas. They paid the pathans and came back to Guru ji.

Bhai Gurdas was very much scared of Pathans. He went into hiding and slipped out of Afganistan. Ultimately he reached Kashi and met the ruler. He presented himself as a learned man and narrated complete Jap Sahib with meanings. The Raja accepted him to be his Guru and gave him a befitting position.

Bhai Gurdas however was mentally upset. He was a

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devoted sikh of the Satguru and thus was unable to bear his separation. The mental state of devotees who get separated from the Guru is peculiar. Only those who have suffered such a separation can fully understand it. A poet has described about separated lovers as-

'The state of mind of the separated devotees is only known to those who have experienced such separation. Ordinary people can not appreciate their state of mind. The mental state of the separated lovers is known to Raja Dasharath who died in the separation of Ram Chander ji. This is known to the Gopikas as well who suffered separation from Lord Krishna."

Under the same mental agony Bhai Gurdas composed his kabit No. 520 and pleaded to the Guru that--

Jaisay bachhuraa bilaat maat milabay kau,
Bandhan basi kachhu basu N basaat hai.

Just as a calf writhes and wriggles to meet his mother
but being tethered with a rope, makes him helpless.

The full Kabit states thus--

Just as a person caught as bonded labourer wants to go home but spends time while remaining in other's control.

Just as a wife separated from her husband wants love and union but cannot do so for fear of family, shame and thus loses her physical attraction.

Similarly a true disciple wants to enjoy the pleasures of the refuge of Trueguru but bound by his command he wanders around dejectectly in another place.

This prayer to Satguru Hargobind ji was from the core of the heart of Bhai Gurdas. He was unable to live a separated lover's life anymore and begged pardon of Satguru ji. The Satguru is omniscient. He could read the mind of Bhai Gurdas, realised his agony, his repentance and wish for atonement. Satguru ji decided to call back Bhai Gurdas.

Guru Hargobind ji deputed Bhai Jetha and Bidhi Chand to the Raja of Kanshi to tell him that there was a defaulter of the Guru in his court.

Raja said, "Who is he".

They said, "Bhai Gurdas".

The Raja was astonished to know this, as Bhai Gurdas was the Guru of the Raja of Kanshi. The Raja said, "This noble person is a saint."

Bhai Gurdas himself got up and admitted, "Yes, I am the defaulter of the Guru".

Guru Hargobind ji had ordered that the hands of Bhai Gurdas be tied at the back, and two persons should catch hold Bhai ji by his beared at either side and bring before Him. Bhai Gurdas ji honoured the order of the Guru. He volunteered himself for tying his hands at the back, allowed the Sikhs to catch him by his beard on either side, and accompanied them. As he was the Guru of the Raja, a number of persons accompanied him for some distance. The public then requested the Sikhs to kindly untie the hands of Bhai Gurdas on the way. They could do so after they reach there. The hands of Bhai Gurdas were then untied, but when he was brought before the Guru, it was in the same form as was ordered by the Guru.

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This happened with a person of the status of Bhai Gurdas whose scriptures show us the path of Gursikhi. Nowadays standing before the sadh sangat is felt like a sin, and we start envying others. In fact, it is the individuals own responsibility to confess his guilt in sadh sangat and seek pardon. None else is concerned with it. In earlier days if some one pointed out any body's faults and asked him to seek pardon, he used to feel obliged to him, for his guidence. However nowadays the situation is entirely different. A person, who points out anybody's faults, becomes enemy for life.

Bhai Gurdass obeyed the orders of Guru Hargobind ji and always came to him with his hands tied at the back. The Guru on the other hand is playful.

Chojee mayray govindaa chojee maray pi-aari-aa,
Har prabh mayraa chojee jee-o

P-174

Playful is my lord of universe. Playfull is my beloved. My Lord God is wondrous and playful.

The Guru enacted a drama, but for what? This was only to make Bhai Gurdas a perfect Sikh. Guru Hargobind ji asked Bhai Gurdas to recite his earlier composition:

Je gur sangh vartda sikh sidak na har-ai

vaar-35/20

If the Guru enacts a sham the Sikh should not loose his faith in him.

Bhai Gurdas with tears in his eyes and folded hands, corrected his above verse and stated the following new one

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Jay maa-o putai viss day tis ṭay kiso piaaraa.
Jay ghar bhann-ai pahr-oo kaun rakhan haaraa.
Bayarhaa dob-ai paatni kiu paar outaaraa.
Aagoo lai ujharhi pavay kis karai pukaaraa.
Jay kar khaytai khaai vaarh ko lahai na saaraa.
Jay gur bharim-aaay sang kar-i kiya sikh vichaaraa.

vaar-35/22

If a mother administers poison to her son, then to whom else that son could be more dear. If the watchman himself breaks open the house, then who else could be a protector. If the boatman himself makes the boat sink, how one could get across. If the leader himself makes the people go astray, who else could be called for help. If the hedge starts eating the crops then who else will take care of the fields. If the Guru himself deludes a Sikh through a sham, what a poor Sikh could do.

The pride of Bhai Gurdas who earlier said 'If the Guru performs a sham, the Sikh should not give up his forbearance' was shattered. Satguru ji embraced him and ordered that who so ever would read his scriptures, would become a true Sikh.

Satguru Hargobind ji blessed Bhai Gurdas and embraced him. All the agony of separation soothed with the celestial glimpse and physical touch of the Guru. The Bliss of Guru's touch with the body of the devotee is inexplicable. Such a connection takes place only when the devotee is very fortunate.

Guru Gobind Singh ji has described a similar incident in Dasam Granth Sahib as-

Bhaag bado eih maalan ke
Hari ke tan ko jin haath chhuhaaio.

D.G. P-364

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The lady gardner is very fortunate, who has touched the body of Krishna with her own hands.

The lady garden felt blessed having touched Lord Krishna with her hands same is the condition of Bhai Gurdas who is enjoying the bliss of the embrace of Satguru Har Gobind ji.

THE BLISS OF HOLY GLIMPSE

The blessed Gursikhs are paramours of the holy glimpse of the Satguru. The happiness and soothing they derive is inexplicable. Gurbani states-

Jo sukh darshan paekhatae piaarae,
mukh te kahan na jaae.

P-431

That happiness which one receives by beholding your darshan, O beloved, can not be described in words.

Such paramours desire nothing but the celestial glimpse of the Satguru. They are ready to sacrifice everything they have for the fulfillment of their longing. Gurbani describes similar state of the disciple Moosan, a devotee of Guru Arjan Dev ji as-

Jap tap sanjam harakh sukh maan mehat ar garab.
Moosan nimakhak praem par vaar vaar deo sarab.

P-1364

Chanting and intense meditation, austere, self discipline, pleasure and peace, honour, greatness and pride, O Musan, I would dedicate and sacrifice all these for a moment of my lords love.

Sadh Sangat ji, we should all pray to the Satguru for granting his love to us. There are many quotations in Gurbani on this subject e.g.

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Satgur moorat ko bali jaao.

P-1202

I am sacrifice to the image of the Trueguru.

Satgur darsan agan nivaaree.

P-183

The holy vision of Satguru redresses the ardent lust.

Gur kee moorat man mehi dhiaan

P-864

Meditate on the image of the Guru within your mind.

To acquire intense love for the Satguru one must meditate on the image of the Guru in the heart.

Four words have been used for meditation in Gurbani- eg *Dhiaaona, Japunaa, Simarnaa* and *Bhajana*; these are four different ways of meditation and certainly have some differences as well. The devotees have to understand these closely. I would try to explain these as best as I can.

Dhiaaona means Japanaa (meditation) on the image of the Satguru in the mind. Gurbani states-

Gur kee moorat man mehi dhiaan.
Gur kai sabad mantar man maan.

P-864

Meditate on the image of the Guru within your mind. Let your mind accept the word of the Guru's shabad and His mantra.

Again-

Jinee Gurmukh naam dhiaaiaa,
tinaa phir bighan N hoee raam rajae.
Jinee Satgur purakh manaaiaa tin poojae sabh koee.
Jinee Satgur piaaraa saevieaa tina sukh sad hoee.

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P-451

Those who as Gurmukh meditate on the Naam, meet no obstacles in their path, O Lord king.

Those who are pleasing to the Almighty Trueguru are worshipped every where.

Those who serve their beloved Trueguru obtain eternal peace.

Gur kee moorat man mehi dhiaan
Gur kai sabad mantar man maan

P-864

Meditate on the image of the Guru within your mind. Let your mind accept the word of the Guru's shabad, and His mantra.

Another thing is saevenaa, Gurbani states-

Jinee satgur saevieaa piaarae tin ke saath tarae.

P-636

Those who serve the Trueguru, O beloved, their companions are saved as well.

What is saevena or service of the Guru ? Almost all the devotees serve the Guru to their best ability. During the times of Guru Nanak Dev ji Bhai Bala and Bhai Budha too were serving him however the only true server was Bhai Lehna who was vested with Gur Gaddi and named Guru Angad. Similarly out of the many serving Guru Angad only Guru Amar Dass ji was adjudged the real server. Satguru Ram Singh ji was surrounded by many a saints and Subas however the real server turned out to be Guru Hari Singh. Guru Hari Singh ji used to say that right from his child-hood he had never turned down any order of Satguru Ram Singh ji. Bhai Lehna too had to clear

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many tests before he could become the Guru. Guru Nanak's sham of asking to eat the dead body of some one was the gravest of the tests. Baba Budha and Bhai Bala too slipped away. Only Bhai Lehna passed this test successfully. The authority to judge the service of sikhs is only with the Guru. None else can perform this function.

Simarna and Bhajna also are different. You should sit with saints who have practiced these. They only would be able to explain the subtleties.

The All Powerful Satguru

The Satguru being the incarnation of the Primeval Lord is all powerful and omnipotent. He is the creater of the universe. Only he has created numerous saints and disciples. They all have been vested with spiritual powers according to their spiritual attainment. Satguru has the power to create even all powerful saints. Thus, **whereas the Satguru can create any number of powerful saints and sikhs, all the saints and sikhs put together can not create Satguru.** The Satguru thus is the supreme spiritual power on earth.

Gurbani also states-

Ram sant mehi bhaed kichhu naahee.

P-208

Between the Lord and His saint, there is no difference at all.

Guru sikh, sikh Guru hai
Eiko gur oupdaes chalaaie.

P-444

The Guru's sikh, and the Sikh's Guru, are one and same, both spread the Guru's teachings.

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Thus for the discharge of their worldly duties they are alike, however their divine rights are different. Bhai Nand Lal ji states about his relationship with Guru Gobind Singh that, *'he is always the lord, I ever am his disciple.'*

When the question of securing the scriptures from Baba Mohan ji arose, Baba Budha ji also failed. Only Guru Arjan Dev ji could secure the scriptures. Thus the saints and the sikhs can not create a Guru. Gurbani states-

Jeh satgur teh sat sangat banaaee.

P-160

where the Trueguru is there is the Sat Sangat, the true congregation.

No where it is written the Sangat had created the Guru. *No scripture, no places of pilgrimage can make a Guru. The Satguru however can create both the scriptures and the places of pilgrimage. Even the saints create places of pilgrimage.* Gurbani states-

Athsath teerath jeh saadh pag dharehi.

P-890

That is the sixty-eight sacred shrines of pilgrimage, where the holy place their feet.

Thus every foot of the holy makes a shrine. When Guru Nanak bestowed Guru ship on Guru Angad, He bowed at his feet. The disciples of Guru Nanak who did not repose same faith in Guru Angad, in fact, did not honour Guru Nanak even. With the transfer of Guruship to the next successor the disciples of the predecessor were obliged to have faith in the successor. Then only they would become the true disciples of the predecessor. This process only

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has continued later on. *The successor was always nominated and anointed by the predecessor.*

Gurbani states thus-

Hodai paratakh Guru jo vichhurae,
tin dar dhoee naahee.

P-308

Those who separate themselves from the Guru, in spite of His constant presence, They find no place of rest in the court of the Lord.



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Updesh-1958-8

Sadh Sangat ji, today I would like to talk about the maryada of Akhand paath, Varni and karrah parshad. Guru Gobind Singh ji has held maryada above an individual. He does not like any short-cuts or slackness in observance of maryada.

Satguru Ram Singh ji issued a Hukam Nama for the Namdhari Sangat to perform Akhand paaths. Satguru Hari Singh ji accordingly performed one Akhand Paath and sent its procedural details to Satguru ji for approval. Satguru Ram Singh ji then modified the procedure for future paaths.

I would like to add that no Akhand Paath was performed with this maryada even during the presence of Satguru Ram Singh ji. The sikh history also does not mention about the performance of Akhand Paath anywhere. However nowadays there is no dearth of scholars. Some one might write in books to prove that the Akhand Paaths were always being performed by Sikhs.

Anyway we must stick to the laid down maryada. It may be noted that any Akhand Paath or Varni where maryada is not followed is not accepted in the court of Satguru.

The Akhand[1] Paaths

1) Before starting the Paath, the Manji Sahib, the

Romalas, the jacket on the binding of Granth Sahib ji, if of ordinary cotton cloth, should be washed with pure water. If however the jacket on the binding of Granth Sahib ji is of silken cloth, it need not be washed.

i) All the Paathis must take complete bath with pure sanctified water and wear new clothes.

ii) The Amrit must be prepared. All the Paathis should be baptised with Amrit.

2) During the Paath, the Paathis should not rest on a cot. They should sleep on the floor and remain at the site of Paath.

ii) They should eat less and light food so that the wind does not pass.

iii) No Paathi should stay at the residence of anyone where ladies live. The Paathi should not indulge in family life.

iv) The new Paathi should start his shift after performing ardaas, the former one also should perfom ardass after his shift and then only talk.

v) When the Paath is in progress people should listen the paath but not chat.

vi) After the shift if a Paathi goes to sleep, he must take a complete bath before starting his next shift. If the Paathi has to go to toilet, he would be required to take a complete bath again.

vii) While pissing the paathi has to use water, so that no drop of urine soils his underwear.

3. The place where the Paath has to be performed, if

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cemented, should be washed with pure water. In case the place is kacha (earthen) then it should be smeared with fresh earth.

Before starting the paath, All the Paathis, Dhupias, attendents, and cooks, must get a complete bath with pure water and be baptised with Amrit.

ii) One man would continuously recite Japji Sahib from a book. A wooden piece of Plah or Beri or Chandan about two inches in diameter and 1.25 feet long should be kept afire. The man performing recitation of Japji Sahib called Dhoopia, would pour few drops of pure ghee on this wooden piece after every stanza of Japji Sahib. Also in another pot the coal would be kept burning and the Dhoopia would keep pouring incense on it. The Dhoopia must also keep a lamp with pure ghee lighting.

A fresh pitcher full of clean pure water, should be placed on hand-full of wheat. The pitcher commonly known as Kumbh should be placed in one corner in the purified area and covered with a coconut rapped in a cloth.

iii) At the time of starting the paath, karrah parshad should be kept near Sri Granth Sahib ji. Next day when the paath reaches in the middle karrah parshad should be prepared again and offered to the Guru.

iv) The moment the man performing the ardass for starting the paath says-Akhand Paath Daa Arambh ho reha hai--The paathi should start reciting the paath.

v) Apart from the paathi and the dhoopia an attendant would always be available to take care of other activities.

vi) When the last shift of the Paathi starts, the

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wooden piece on which ghee was being poured should be extinguished. A coconut should then be placed in a pot and put to fire. The Dhoopia would continue to pour ghee on it so that the coconut gets consumed by the time the Paath is completed.

vii) The ardass for the succesful completion of the paath should be performed and the Satguru thanked for his benevolance.

VARNI[2]

For performing Varni of Naam, Japuji Sahib or Choupai, the rules of ablution as prescribed for Akhand Paath have to be adopted. The varni must be commenced and completed in one sitting, without any interruption.

KARRAH PARSHAD

Whenever you host a lunch or dinner to a diginatory. You try to offer him the best you have. You decorate your premises and take all appropriate steps to earn the pleasure of your guest.

Karrah Parshad is the sacramental offer to the Guru who is the supreme spiritual power. It was first prepared by Guru Nanak Dev ji and thereafter it has become the only sacramental offer at religious functions of Sikhs. Guru Gobind Singh ji enhanced its importance all the more by issuing a specific procedure for its preparation as given below.

1. The place where Karrah Parshad is to be prepared should be first swept and then washed with pure water from the well. Where the floor is earthen it should be simeared with fresh earth and pure water. After this only

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the authorised person should enter there.

2. All the utensils should be scrubbed with ash or sand and then washed.

3. All the three ingredients ie flour, ghee and sugar should be in equal quantity and stocked before hand.

4. The person who has to prepare the Karrah Parshad should take a complete bath including head wash with pure water. He should wear fresh clothes and then only enter the kitchen.

5. During preparation of Karrah Parshad, the man should cover his mouth with a scarf and continuously recite the name of the Lord.

6. When sugar is added to water, it should be ensured that there is no foreign element eg ant etc in it. Then only it should be boiled.

7. After the Karrah Parshad is ready, it should be carried to the Sadh Sangat with full decoram. Sadh Sangat must stand with folded hands to this offering to the Satguru, which is on behalf of all the Sangat. Karrah Parshad should be placed near the Adi Granth Sahib ji. It should be distrituted to Sadh Sangat only after supplication has been performed.

8. The stool on which the Karrah Parshad is to be placed should neither be painted nor assembled by the use of glue. These things defile the sanctity of the stool.

At the time of performing supplication the karrah parshad should neither be too hot nor fully coled. It should be quasiwarm.

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The above maryada may look to be too hard to follow, but is essential to maintain the offering sanctified. The Parshad prepared by violating any of the above steps is not acceptable in the court of the Satguru. The Karrah Parshad for offering to the Satguru thus never be made by violating the above procedure. Gurbani substantiates this.

Karee paak saal soch pavitraa,
hun laao bhog hari rai.

P-1260

I have made my kitchen pure and sacred. Now, O my soverign Lord king, please sample my food.

Contemplation on Naam

I was informed that the ladies here get together daily for Naam Simaran. I rarely go to the lady's programmes. I was however happy to see them contemplating on Naam and singing Shabads. I would call upon the gents also to fix up some time in the evening, as per convenience and join for Naam simaran. Gurbani states-

Hari keerati sadh sangat hai,
Sir karaman kai karama.

P-642

Singing the Kirtan of the Lord's praises in Sadh Sangat, the company of the holy is the highest of all actions.

Guru Gobind Singh ji also said that in Kalyug the singing of kirtan in the lord's praises is the prime act.

The main function of Gursikhs is to contemplate on Naam, and singing of ṣhabads in the company of the holy. If one does not do this then he is a great sinner. The doctrine of the Guru are for our obedience. As many of

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the doctrine that we do not follow, would take us away from the Guru's path Do not create any differences amongst Gursikhs. Do not criticize anyone. Each one has to care for his own self. The more he follows the doctrines the more near he would be to the Guru. It is ultimately the prerogative of the Guru to bless all. If he desires he can even pardon the greatest sinner. But you should always endevour to follow the path shown by the Guru.

VEGETARIANISM

All the Gurus right from Guru Nanak have condemned meat eating. What to talk about ordinary human beings, He could not tolerate even the devils killing animals and eating their flesh. Guru Nanak Dev ji did not accept eating at the residence of Devloot a demon king till he vowed not to kill and eat meat.

It is the moral duty of all the sikhs to read Gurbani and follow it in practice also. Daily we all wish for the welfare of all in the universe. Still we do not mind killing and eating meat. Bhai Gurdas states-

Gur pooraa nirvair hai,
Nindak dokhee bemukh taarae.

Var-26/19

The perfect Guru is away from enmity and he liberates even the slanderers, envious ones and apostates.

The Satguru infact incarnates only to liberate the sinners. People threw brick bats on Guru Nanak, envied him, called him insane-still he loved them, pardoned them for all their offences. The result was that the people realised their mistakes and took refuge under the lotus feet

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of Guru Nanak Dev. He warned the people against whimsical superstitions. He made them follow righteousness and shun all types of violence.

The subsequent Gurus spread the message of Guru Nanak amongst people with more rigidity.

After the sikh's rule in Punjab the sikhism drooped to a very low level. None followed the code of conduct. Maryada had almost been wiped out from Punjab. Satguru Ram Singh ji had to depute Bhai Rai Singh to Hazoor Sahib to note down the prevelant maryada. He stayed there for more than three months and noted down the maryada. Satguru Ram Singh ji then spread it widely. He made all his followers to abide by the code of conduct religiously.

In the kitchen at Hazoor Sahib, meat can not be cooked. Had it been allowed by Guru Gobind Singh ji, it would have certainly become a routine there. In fact the head Pujari does not even take his meals from the main kitchen because many meat eaters start serving there. He has a separate cook and a kitchen. He follows the same maryada which is now being followed by Namdharis.

We can not compete with Guru Gobind Singh ji. He is the creator of the universe. He can even annihilate the world. He can as well revive any number of the dead with his one command. He is free from sin and virtue.

When I went for the Darshan of Hazoor Sahib the head Pujari narrated to me his maryada. He takes complete bath with head wash daily, sleeps on the ground and follows all the rules of ablution. He said one day after the bath, he had a wink of sleep. He did not take bath again and

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went for the service of the arms of Satguru ji. In the process he got his fingure cut. The Guru does not tolerate the slightest of omission in his laid down procedure.

Everyone should therefore follow the code of conduct rigidly and religiously.

THE SOLE POWER

The sole advantage of keeping unshorn hair and presenting ourselves as a Gursikh would be achieved only if we follow the commands of the Satguru in totality. We may be belonging to different factions of sikhs, however we believe in the same Guru. As such all his commands are meant for all of us. If we do not honour his commands then we have no right to be called a Gursikh.

Guru Gobind Singh ji has stated-

Adi ant ekai avtaaraa.
Soee guru samajhiyauh hamaaraa.

D.G. P-1387

He is only one from the begining to the end. I consider him only my Guru.

He has been incarnating in one form or the other, since begining. There is no second one. We try to judge him with our base intellect. It is however impossible to know him fully. People understand him only as much as He blesses them.

People fly in the sky in scientific gadgets to various heights. They try to go as far as possible. However none has been able to reach the other end of the sky.

Similarly the Satguru is too deep and too vast. He

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existed in the beginning of the world and would continue to exist at even the end. He existed all the time in one form or the other. Gurbani states-

Adi sach jugaad sach.
Hai bhee sach naanak hosee bhee such.

P-1

True is the Primeval in the begining, true throughout the ages. True here and now. O Nanak for ever and ever true.

He however does eptomise as per his programms to be accomplished in the world. During the period of Ram chander ji Rawan was not as crooked as Kans was during the period of Krishan ji. So Krishan ji also had to behave and act accordingly. Again during the period of Guru Nanak Dev ji Babar was not as crook and dangerous as Aurangzeb was during the period of Guru Gobind Singh ji. Guru Gobind Singh therefore had to eptomise himself differently and fight him out. Guru Gobind Singh ji had well understood Aurangzeb. He has stated in Dasam Granth Sahib that-

Na daanam ke een marade robaah paech.

D.G. P-1390

I did not know that you and your officers are deceitful like a vixen.

Guru Gobind Singh ji wrote to Aurangzeb that his officers were sly fellows, who could never be trusted upon as they change their stand abruptly like a vixen. Guru Gobind Singh ji therefore tactfully fought his vast army with a hand full of sikhs.

The English were all the more clever and deceitful.

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Satguru Ram Singh ji therefore adopted an appropriate policy to handle them. He uprooted the English out of India.

Thus the Satguru appears on the world scene to discharge his preplanned schedule. He can not be regarded as great or small. Bhai Nand lal states thus in his ghazal-2.

Gaahi sufi gaahi zahad geh kalandar me Shahavad.
Rang haaie mukhtalif daarad tritey ayaar ma.

Ghazal-2

He eptomises a sufi, sometimes he becomes a venerater, and sometimes he is self absorbed. Clever though he is the multifarious.

Gurbani also substantiates this as-

Raajan meh too raaja kehaeai,
bhooman meh bhoomaa.
Thaakur meh thakuraaee tayree
Koman sir komaa.
Pitaa mayro bado dhani agamaa.

P-507

Among kings you are called the king;
among land lords, you are the land lord.
among masters you are the master
among tricks yours is the supreme trick
my father is wealthy deep and profound.

Thus it is impossible to know the lord, the satguru. Our intellect is base and he is the master of everything. We can only seek his benevolance to grant us his faith.

Be a Gursikh

I would now call upon you to give top priority to the

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code of conduct. Guru Gobind Singh ji had upheld the maryada over an individual. The Satguru has blessed you all with sufficient resources and you are enjoying this life because of some of your virtuous actions in the past. You have to continue to add to your virtues.

Guru Gobind Singh ji has differentiated between a devil and deity on the bases of his actions. The one who follows the code of conduct and the doctrines of the Guru is a deity. However the one who harms others, kills others betrays and confiscates others belongings is called a devil. Guru ji has desired sikhs to follow the path of deities. Everyone should be well respected at home. They must not clash on trifles. A family which lives closely with understanding of each other is appreciated by all. However the one where everyone is quarreling and clashing with each other is hated. So avoid devlish thoughts and actions.

The Ladies here do sing Gurbani. I would however like that their leader should dress up in the Namdhari style, so that others also follow.

The men here by & large dressup in their normal way. The suba here of course ties striaght turban. Others must try to emulate him. As the lady has to dress up in a way to please her husband and not earn the pleasure of the people. You should all try to earn the pleasure of the Guru and follow his doctine religiously.

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Notes

1. The Akhand paath must be completed within 48 hours.
2. Varni is performance of 25 Malas of recitation of Naam by a group of 25 men, observing rules of ablutions.

 A Mala contains 108 beads. One has to sit in meditation pose and recite Naam on each bead. As recitation on all the 108 beads is done, the counter is moved on to the first bead. Thus when the counter completes one round on all the beads, it becomes one Mala. In the process the Naam has been recited-

 108 x 108 = 11664 times

 For 25 malas it would be

 11664 x 25 = 291600

 Thus in one varni the Naam would get recited 291600 times. This is called the Varni of Naam.

 Another varni is of choupai. In this 101 paaths of choupai are to be completed.

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Updesh-1959-1

Dandaut bandhan anik baar sarab kala samrath
Dolen tay raakhahu prabhoo naanak day kar hath.

P-256

I bow down and fall to the ground in humble adoration, countless times to the all powerful lord, who possesses all powers. Please protect me and save me from wandering, O God, reach out and give Nanak your hand :-

Jaahee kul tay pargat hoiay taahee kul ko Naam.
Pun dvadas gurind ko mayree hai parnaam.

Gurind Nama Pat.-10

I first salute the family in which the twelveth incarnation would appear and then I salute the twelveth Master.

DEMOCRACY

Worthy Sadh Sangat ji, these days a wave of Democracy is spreading all over the world. Accordingly the belief is that the country be ruled by democracy; not only this even all other activities must also be administered democratically. Democracy is based on votes of the people. Any party which gets majority of votes rules the country.

The status of sikhs is very precarious as in a total population of forty crores in the country the sikhs may hardly be forty lakhs. Thus with 1% population share they hardly stand anywhere. Again there are number of factions

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among sikhs. Each one has its own perceptions. None likes to listen to the other's view point. Everyone considers himself only to be right. This further weakens the status of sikhs. None thinks on unity amongst all. We must atleast all join hands together when the question of sikhism arises.

Out of this lot the number of Namdharis may hardly be four lakhs. Thus individually none can achieve any respectable status. Although Namdharis fought the War of Independence jointly with congress, still we do not have any recognition as Namdhari sikhs. Mrs. Indira Gandhi once said that Namdharis should join congress. The Namdharis are the originators of the khadi movement, civil disobedience and boycott of everything that has English origin. In reality congress should join the Namdharis because they have followed the ideals of Satguru Ram Singh ji.

The over all situation is not healthy. All parties want to take full credit. The small parties thus remain neglected and forgotten.

Another adversity is that in democracy the number of voters only counts and not their calibre. Accordingly the number of sincere, loyal and worthy legislatures is declining. This is not a healthy sign. Every one concerned should ponder over this.

Sarab Sampardai Conference

For some persons democratic elections have become a lucrative profession. Not only in politics even the religious places are being affected.

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In 1934, I went to Calcutta and learnt about quarrel between two groups of sikhs for the managing committee of a Gurdwara. Both were blaming each other without even caring about the sikh panth at large. I went to Kharagpur for a day. On return I found even pamphlets published to defame one another. The delegates fought by throwing chairs and scolding each other. This adversely tarnished the fair image of the sikhs in public as well. The quarrel was so serious that even senior noble persons like Baba Gurdit Singh were not spared.

I witnessed a similar situations in Burma also. There the conflict was regarding the President, that, should be a civilian or a military man; In Siam also similar conflicts were noticed.

My heart was hurt to see all this. I therefore decided to create unity amongst sikhs. A Guru Nanak Naam leva Sarab Sampardai conference was held at Sri Bhaini Sahib. All the representatives of various sikh factions were invited. The response to the conference was very encouraging as almost every one joined. The following decisions were taken unanimously.

1. All those who believe in Guru Nanak and his successors, and have faith in the Bani of Adi Granth Sahib and Dasam Granth Sahib ji are together.

2. Each one should propagate the virtues of his faith but not cast aspertions on others. One can preach that Adi Granth Sahib is the Guru but never say that the Guru can not exist in form, Similarly those preaching for the Guru in form should never say that Guru Granth Sahib cannot be the Guru.

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The achievements of this conference were very positive. To follow up the decisions of this conference three meetings were also held later on. Politics and vested interests then prevailed. However a lot of bickering was stopped.

The True Guru

Today I would like to discuss as to how Namdharis believe in the continuity from Satguru Nanak Dev ji upto Satguru Ram Singh ji, and what has been revealed to them in Gurbani in this context. Guru Granth Sahib ji is the most authentic Granth which reveals the eternal truth. No sikh can doubt any word of Gurbani. None can call for any proof for any of the writings in Guru Granth Sahib ji. Gurbani states--

Sat purakh jin jania satgur tis kaa naau.
Tis kai sangh sikh udarai naanak har gun gaao.
P-296

The one who knows the True Lord God, is called the True Guru. In his company, the sikh is saved, O Nanak singing the glorious praises of the Lord.

Thus anyone who has realised True Lord-God, can be termed as Satguru.

Gurbani further adds.

Har jug jug bhagat oupaaieaa,
Paij rakhadaa aaieaa raam rajae.
P-459

In each and every age, He creates his devotees and preserves their honour, O Lord king.

Again

Har jugeh jugo jug jugeh jugo sad peerhee guru chalandi.

P-79

In age after ages through all the ages, forever and ever, the lineage of the Guru continues.

Gurbani as well reveals that even before the birth of Guru Nanak Dev ji and the compilation of Guru Granth Sahib ji, the Guru as well as the Gurbani did exist. Guru Amar Dass ji vouchsafes this fact in his Bani. He states-

Naama chheembaa kabeer julaahaa, poorae gur tae gati paaee.

P-67

Namdev the printer and kabeer the weaver, obtained salvation through the perfect Guru.

Bhai Gurdass the renowned sikh scholar and saint also states,

Sukh raje Hari chand ghari naar su Tara lochan raanee.
Sadh sangat mil gaavenday raatee jaaie sunai gurbaani

Vaar 10/6

The king Harichand had a queen Tara with beautiful eyes. She had made his home the abode of comforts. At night she would go to the place where in the form of holy congregation people would recite the holy hymns from Gurbani.

Thus Gurbani existed during the times of Hari chand. Gurbani existed because the Guru too existed.

All the Gurbani fairly certifies that the Guru has been existing since begining and would continue to exist ever and ever in future as well.

Guru Gobind Singh ji substantiates thus-

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Jab Jab hot arisht apaaraa.
tab tab dayh dharat avataara.

D.G. P-155

whenever numerous tyrants take birth, then the lord manifests himself in physical form.

Thus when ever the tyrants trouble the innocent persons and the saints, the primeval lord incarnates in form as per his own programme. He appears in a particular family, with a particular name and blesses everyone.

THE PROPHETS

Guru Nanak Dev ji in discussions with Rukan Din in Mecca pronounced Karni Nama. This was in response to Rukan Din's question as to how he would live all through the kalyug. Guru Nanak Dev ji stated that his tenth successor would fight many wars with Aurangzeb. He would then depute one of his trusted Gursikhs with his message (Zafarnama) to the emporer. Reading this Aurangzeb would loose his mental balance. The Mughals would ultimately be rooted out and the Punjab would be ruled by sikhs.

The Rishi Ved Vayas[2] had also prophesied that the sikhs, the disciples of Guru Nanak would rule for a short period. Ved vayas had predicted the birth of Guru Nanak in the west of India and that He would be an incarnation of the Lord and live like a Raj Rishi.

The seers questioned Guru Nanak Dev ji that why he has discarded the ascetic way of living and encouraged the family way.

Guru ji reprimanded them that if it is by discarding

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the household way only that the lord can be realised, then after having relinquished homes, why do you go begging to the families of house holders. I therefore want my disciples to live with their families just like the lotus flower in water, carry out all house-hold works and still worship the lord. There is thus no crime in living with families.

My tenth successor would create a new cult the Khalsa. He would enforce a very rigid code of conduct and the tenets of belief. His disciples would have to honour these religiously. So long as they followed the edicts of Guru Gobind Singh, they would continue to be prosperous and strong. However when they forget these doctrines and adopt their own way of living they would undergo a severe downfall. All their glory and might would be lost.

During the Khalsa rule the sikhs continued to be invincible till they followed the Guru's doctrine religiously. Deterioration however started when Maharaja Ranjit Singh brought the courtesan Moran in his court. Baba Phula Singh ji was a staunch sikh general of the Maharaja. He held the sikh doctrine above everything else. He warned the Maharaja for his wrong action, stripped him and tethered with a tree near Akal Takhat. He as well awarded him five lashes. The Maharaja in spite of being the ruler of Punjab bowed to the orders of Baba Phula Singh and happily accepted the punishment. This was how the sikh doctrines were being maintained.

However after the death of Baba Phula Singh there was none else who could exercise such a control over Maharaja. So the situation started deteriorating. After the death of Maharaja it deteriorated all the more and

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the result was that the vast Khalsa empire was usurped by the British.

The sikhs then became subservient to aliens. The new rulers granted land and a luxurious living to sikh chieftains, who discarded their wives and fell into the trap of strumpets. There was none to lead the masses. The result was degradation at a very fast rate, even the wives of the sikh chieftains corrupted themselves with workers. Everyone was highly sensual and inebriate. Guru Gobind Singh ji had already predicted this state of affairs of the sikhs.

The sikhs changed their living style and the design of their truban. They desecrated their hair even. None would read Gurbani. Giani Gian Singh ji famous historian has detailed the condition of sikhs in his opus the Panth[3] Parkash.

Anyone who read Gurbani was taunted and humiliated. The volums of Granth Sahib ji were lying in open niches in villages. None cared for these. The rats had an easy access and ate their bindings. Thus the sikhs who were once at the top of humanity had fallen to the lowest level. They felt happy in wagging their tail to their new masters and readily carried out all their orders. Nothing like sikhism existed then.

The aliens also accelerated the downfall of sikhs because that was the only way to rule over them. The aliens were convinced of the extra ordinary chivalry of the sikhs. So they made use of some of them in their military and put the rest on the path of degradation.

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THE NADERH EPISODE

This is a unique episode in Sikh history. Satguru Hargobind ji adorned two swords, indicating that religious supremacy as well as the self defence and politics would go side by side. The sikhs then did not have to depend upon any one else for protection from tyrants. Satguru ji had to fight wars with the Mughal king as well. This set up a new precedence amongst sikhs that those whose main job was to contemplate on Naam and recite Gurbani could even fight the tyrants.

The rulers however did not stop oppressions against the weak and the saints. So Guru Gobind Singh ji had to deal with them more vigorously. The crookedness of the rulers was well known. Cleverness was in their blood. To achieve their motive they could betray anyone. Bahadur Shah took refuge under Satguru Gobind Singh ji who promised him the throne of Delhi. Satguru ji fulfilled his commitment but Bahadur Shah having become emporer did not honour his promise. Outwardly he continued to show his sincerity to Guru ji, but inwardly he had a different attitude.

After deputing Baba Banda Bahadur to Punjab to revenge the martyrdom of his younger sons from the Subedar of Sirhind, Satguru Gobind Singh ji made a secret plan of leading his life in disguise. He announced his intention to leave for his heavenly abode.

Satguru ji got a pyre made and covered it from all sides with a canvas wall. It was the mid of night, He asked all the disciples to stand away with their backs towards the pyre. Satguru ji dressed himself with all the arms. He

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himself walked to the pyre, lit it and slipped stealthily on his favourite horse and with the pet hunter dog. Guru ji even warned the sikhs against searching the ash of the pyre and building a memorial. He cursed that the entire family of the violator would be annihilated.

The above action of Guru ji was nothing less than a suicide which is forbiden in sikhism. How could Guru Gobind Singh ji violate the principles of sikhism and the Gurbani ? Satguru ji was all powerful. This was thus only an illusion in the eyes of the rulers to enable him fulfill his secret mission.

As the day dawned, four saints coming from punjab met Satguru ji while hunting. They paid their obeisance. Satguru ji asked them to go to Hazoor Sahib and console the sikhs lamenting his death. When they reached Hazoor Sahib, met the sikhs and informed them all that they had seen. The sikhs then realised it to be a sham of Guru ji. On further checks they could not find Guru ji's favourite horse. When the ash of the pyre was searched they could find nothing except a small sword. The sikhs then realised the truth.

Thereafter Satguru ji rescused Rustam Rao and Bala Rao the Maratha brothers from the fort of Pune and left them at Manmad where Gurdwara Gupatsar exists. Thus Satguru Gobind Singh ji never breathed his last at Nander but mysteriously slipped with his horse and falcon to some unknown destination according to his own plans.

In view of the then prevailing situation and the indifferent attitude of Bahadur Shah Guru Gobind Singh ji had to play a trick to illude the king, so that he could

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discharge his programme successfully. Guru ji lived in disguise for 104 years and continued to help the sikhs fighting the Mughals.

During his last period he lived as Baba Ajapal Singh ji at Nabha. The details of this period could be made available from the unpublished book, dictated by Baba Saroop Singh ji the grand father of Bhai Kahn Singh ji of Nabha. It implicitly clarified that Guru Gobind Singh ji lived in the guise of Baba Ajapal Singh ji. Later on some rowdy young sikhs caught hold of Bhai Kahn Singh at lyalpur, threatened him to be killed for writing that Guru Gobind Singh ji lived as Baba Ajapal Singh. He was forced to contradict his statement. Bhai Kahn Singh later on met me and wept while stating the above happening. The opponents had always been trying such tactics to prove that Guru Gobind Singh ji breathed his last at Nander. The truth however can never be concealed. Whatever is destined to happen does happen.

SATGURU BALAK SINGH JI

Satguru Balak Singh ji used to meditate on the banks of Haron rivulet. One day Guru Gobind Singh ji appeared there in person and blessed Guru Balak Singh with Guru Gaddi. Giani Gian Singh ji states thus.

Neverthe less,

The tenth Master appeared in person and

informed him;

Ram Singh is my incarnation.

Partaking of an element of mine.

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I have,

Therefore,

entrusted him, and none else,

with my authority.

The Masters message was clear and firm.

In sikh panth the apostleship has been bestowed to the successor in three different ways.

1. Guru Nanak Dev ji, this was a God given gift. He did not receive it from anyone. The Guru could thus appear like this as well.

2. Guru Nanak Dev ji set a procedure that before leaving for his heavenely abode the predecessor offered five pices and a coconut to the successor and bowed at his feet.

3. When Guru Har Krishen ji decided to leave for his heavenly abode at Delhi; He simply uttered--Guru Baba Bakala. He neither uttered the name of his successor nor offered him coconut. Guru Tegh Bahadur was however accepted as the nineth Guru by everyone.

Although Guru Gobind Singh ji had prophesied that Guru Ram Singh would be born in the Malwa region of Punjab, still when He met Guru Balak Singh ji on the banks of Haron, He formely bestowed him Gur Gaddi for passing it on to Satguru Ram Singh ji.

Satguru Balak Singh ji thus obeyed the orders of Satguru Gobind Singh rigidily and sincerely. He himself meditated on Naam and inspired many people to contemplate on Naam. Many a spiritually enlightened personalities

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appeared during his time who attained spiritual heights. Giani Gian Singh states about Satguru Balak Singh that he lead a life of renunciation and never displayed his greatness. Giani Gian Singh states-

He led a life of renunciation,
like a lamp burning within a pot,
He did not display his greatness
He was praised by all for his love of God.
He was an ascetic without blemish.

It is a great misfortune of the sikhs that our scholars and touts of the English have impaired the written history to a great extent. What to talk of normal literature we did not mind to superimpose our base intellect to make changes even in Gurbani which we regard as Guru. Such people laid their hands on Giani Gian Singh also and threatened him for dire consequences if he did not remove the writings in favour of Namdharis in his opus Panth Parkash. Events do take place as destined. History depicts the events only after these have taken place.

Saturu Ram Singh ji

--Birth

Giani Gian Singh ji states thus-

Soee nayt furee aaie sanmat bahetrai mai,
Magh sudi panchami saverae guru Vaar kai.
Jileh ludhiane gaam bhaini naam jaane aam,
Avatere singh ram kal male taar kai,
Jaat tarakhan jasse naam ke avasay ghari,
Sadan maat sain parakaashay naam parachaar kai.

The inevitable occurred on thursday morning,

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The fifth moon of Magha,
1872 Bikrami;
very well known is the village Bhaini in Ludhiana district.
On this village Ram Singh descended like a god,
Casting aside all the ills inhering the iron age.
Charged with spreading the idea of Godhood,
he, exuding effulgence, came to the childless household,
His father,
Jassa, a carpenter by cast.
and mother Sadan.

Guru Gobind Singh has also prophesied in Gurind Nama that,

Thitt Khastami sur gur vaara.
Bhasmant Nagar satludh kinaaraa.

It would be the sixth[4] of lunar month in Bhaini Sahib on the banks of river Satluj that Satguru Ram Singh ji would appear.

Satguru Ram Singh's father was Jassa and the mother Sadan. Baba Jassa was then not in the formal sikh maryada. He was baptized with Amrit by Satguru Ram Sigh ji later on and named Jassa Singh. He then wore *kachhehra* and adopted the sikh code of conduct.

One day Satguru Ram Singh ji was sitting in the company of sikhs. Satguru ji said to Baba Jassa Singh, "you might be thinking that I was born in your family. Tell the truth in the Sadh Sangat as to how I was born." Baba ji then explained the entire happening of that day as under--

"In those days I used to contemplate on the name Ràam. We were expecting the birth of a child, so we called

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the midwife. To our great surprise the mother delivered only a lifeless piece of flesh. We considered it as a bad omen. According to the prevelant Hindu custom we burried that piece of flesh there itself in the ground. Everyone was surprised on this unusual happening and an atmosphere of gloom prevailed. The mother took her bath and the midwife also left for her home. To our great surprise the room glittered with light for a while and thereafter a child was seen on the bed."

Baba Jassa Singh ji stated this in the congregation. I have met some of the persons then present there, who narrated to me the above happening. Gurbani also substantiates this as--

Janam maran duhoo meh naahee,
Jan par oupakaaree aaie.

P-749

Those generous, humble beings are above both birth and death.

This is how Satguru Ram Singh ji incarnated on this earth. Right from his childhood he was found different from normal children. Giani Gian Singh ji states-

Balak hi pan sain thhae Ishwar ko man sain thhae,
Dhiaavate S gan sain thhhae jano ko sudhaar kai

Even while a child, his mind was replete with-divine presence. Dedicated to the uplift of mankind, he, along with playmates, was ever absorbed in Him.

Thus as a child he went out with playmates made them sit in meditation mode and asked them to contemplate on Naam.

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In Army

Satguru Ram Singh ji then joined the army at the age of twenty two and served for nine years. During this period he got opportunity to have the blessings of Satguru Balak Singh ji. Satguru Balak Singh ji recognised Satguru Ram Singh ji on his first sight and bestowed him with the Guruship. Thus he passed on the deposit of Guru Gobind Singh to his twelveth incarnation as directed by the tenth Master.

After returning from meeting Satguru Balak Singh ji, Satguru Ram Singh ji always remained in a state of trance. Other companions started calling him as Mastana. Satguru ji spent the remaining period in army in this state. When the Khalsa army moved for the battle of Sabharanwa Satguru Ram Singh ji, threw his gun in the river Satluj. Other army men when asked him the reason, He said, "I have thrown my gun today, you will throw yours tomorrow." Saying this Satguru ji left the army for good and came back to his village.

Satguru Ram Singh then stayed at Ferozepur with his maternal uncle who had undertaken a contract there. Satguru ji however remained busy in meditation on the banks of river Satluj. A number of sikhs from village Mehatpur were also working there. They often saw Satguru ji surrounded by a divine effulgence while meditating.

Sobha Singh

There was one Sobha Singh of village Otalan near Bhaini Sahib. He was an artisen engaged in repairing agricultural implements in the village. He lived for 116

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years. I had met him. He once complained to Satguru ji that many like him were working in villages for repairing the agricultural implements, In return they get only third class grain. Satguru ji replied, "Sobha Sinha, now I have incarnated in your dynasty. All your miseries would be removed you would live like a king." All of you here in Africa enjoying fortune and the amenities of the world are because of this boon of Satguru ji. You should be grateful to Satguru Ram Singh for all the worldly comforts. Gurbani states thus-

Jiss kaa deeaa painai khaae.
Tiss siu aalas kiyon banai maie.

P-195

They wear and eat the gifts from the Lord; how can laziness help them, O mother.

You should always be grateful to the Lord. You are enjoying because of your deeds in the past. You should be careful to use it religiously and for virtuous deeds so that you have something in stock. Today I have met one man, who used to live luxuriously. Today he is bankrupt because of his bad habits eg drinking and other undesired activities. So be careful.

PREACHING

Satguru Ram Singh ji having spent considerable time in a state of beatitude in single minded devotion, austerity and meditation had a heavenly call. Giani Gian Singh ji states thus-

'The heavens themselves spoke to this great man charging him to spread Naam, the giver of enlightenment and the where withals of

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life. Spread the faith of the tenth master among the people, and make them realise that the khalsa is singularly God's own.

Giani ji further continues as-

Charged with this spectacular mission, Ram Singh set about delivering discourses. He made people give up smoking and keep unshorn hair. Particular fortunate were those who partook of the nectar and entered the sikhs fold. His fame spread apace; People in multitude became his disciples. Manifold grew the Khalsa. His disciples, soaked in the bliss of Naam, gave up opium, hashish, puppy, liquor and various other intoxicants. They would not eat meat, They would not steal, They foreswore adultery and deception. They practiced saintliness. The Golden age had returned.

Thus people gave up all their undersirable activities and followed the line of righteousness. Smoking was prohibited. It is an extremely bad habit. In Skand Puran it is stated that anyone who doles out to a smoker would have to rot in hell for ever. Intoxicants were also readily given up. Gurbani states--

Jhootha madd mooli n peecheeee.
je kaa paar vassaie.

P-554

Do not drink the false wine at all, if it is in your power.

Regarding meat eating also Gurbani states-

Kabeer jeea ju maarehi jor kari,
kehatae hehi ju halaal.
Daftar daee jab kaadh hai,
hoiegaa kaun havaal.

P-1375

Kabeer, they oppress living beings and kill them, and call it proper. When the lord calls for their account, what will their condition be ?

Also,

Kabeer khoob khaanaa kheecharee ja meh amrit lone.
Hera roti karanae galaa kataavai kaun.

P-1374

Kabeer, the dinner of beans and rice is excellant, if it is flavoured with salt. Who would have his throat cut to have meat with bread ?

You must remember that the Satguru has made you a swan, a religious soul. Your job is to eat pearls not the filth.

So those of you who have gone away from the path of the Satguru and violated the code of conduct must seek pardon from Sadh Sangat and swere not to repeat such things in future.

Guru Gobind Singh had prophesied that his twelveth incarnation would set up Satyug within Kalyug. If he does so then only recognise him to be the twelveth Master. Gulam Bheekh a Muslim personal of the English has written that Satguru Ram Singh ji created seven lakh Namdharis in ten years, which is a record in sikh history. The Satguru always remains the same. He may wear any robe, may carry a Mala and preach contemplation or adorn himself with arms. He epitomises to complete a particular

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activity only. Many people get illusioned on his different roles and start considering him different. However those blessed with vision continue to repose same faith. It is purely the discretion of the Guru, he may enlighten anyone he likes. Guru Nanak enlightened the world but did not bless his parents and wife. None can ask him to bless any individual. Even the sons of Guru Nanak did not recognise him as an incarnation.

Thus Satguru Balak Singh ji and Satguru Ram Singh ji were pontiff according to the prophesy of Guru Gobind Singh ji. Guru Gobind Singh had even mentioned the year in which he would complete a particular activity. He had said that Satguru Ram Singh ji would come to lime light in 1917 Bikarmi (1860AD) Satguru ji attended the Vaisakhi fare in that year and came into lime light. Again Guru Gobind Singh ji stated that he would go to foreign countries in 1928 Bikarmi ie 1872. All this has already happened as prophesied.

Again Guru Gobind Singh ji has predicted the return of Satguru Ram Singh ji from foreign lands. His age[5] also had been stated to be 250 years. Some people say that it is impossible for a man to live so long. Satguru ji's age today works out to be 143 years when he was not an ordinary human being. Even ordinary people in Russia have celebrated their 150th birthday. They are hale and hearty. I have learnt that in Kazikistan there are a lakh of persons more than hundred years of age.

In captivity 1885

The fact is that Satguru Ram Singh ji had vanished supernaturally in 1885 from the captivity of the English.

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Since the English could not trace him the only alternative left with them was to fabricate bases and declare him dead. Research has substantially proved the English records to be wrong. Satguru Ram Singh ji had publically stated that *"English would declare me dead. None should believe it as I am destined to return in the same form. The fire cannot burn me and the waters can not drown me."* Thus Namdharis have full faith in the writings of Guru Gobind Singh ji. What ever he has written is bound to happen. Guru Gobind Singh ji has stated in Dasam Granth Sahib that-

Aad ant eikai avataaraa.
Soee guru samjhiyauh hamaara.

D.G. P-1387

He is the only one from the begining to the end;
I consider him only my Guru.

Satguru Ram Singh ji was the primeval lord himself. How could he leave this world as an ordinary human being. Guru Gobind Singh does not regard someone a man even, whose utterances and actions do not correspond. Satguru can never say anything wrong. Guru Gobind Singh ji had written and cautioned Aurangzeb that-

Hamoon mard baayad shavad sukhanvar.
Na shikame digar dar dahaane digar.

D.G. P-1391

one should act on his words, the speech and action should correspond.

Thus whatever had been prophesied by Satguru Nanak Dev ji and Satguru Gobind Singh ji would positively take place.

During conversaton with Quazi Rukan Din at Mecca,

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Guru Nanak ji had prophesied the future, after the return of Satguru Ram Singh ji, as-

"The temples would exist in abundance. Money would be collected and free kitchens established. The need of every naked, and hungary would be met fully. None would go back disappointed. The yield of cows milk would be in abundance. Costly jewels would be available on hills in large quantity. The yield of dry fruit from trees would be in plenty." All this is bound to happen.

Guru Gobind Singh ji had predicted the stay of British in Punjab as hundred years. This has already happened. He has then said.

'The entire world, including the kings, the followers of the christ, Moses and Hindus would be ground like flour and annihilated.'

When asked about the remedy, He said, *"only those who contemplated on Naam would be saved."*

Thus only the name of the Lord would be the saviour. He may be a kuka, an Akali or anyone else belonging to any faith and country, only those who would contemplate on Naam would be saved. I am therefore repeatedly stressing upon you all to contemplate on Naam. Devote as much time to contemplate as you can.

Eating meat and drinking are forbidden in sikhism. These are the greatest hurdles in following the doctrine of the Satguru. So avoid use of these vices.

Guru Nanak's Philosphy

None should boast that Satguru Ram Singh ji belongs

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to them. The Satguru always belongs to everyone in the world. He blesses especially those who repose faith in him and follow his doctrine. He is the incarnation of the primeval lord. Every one has been created by him. So he belongs to every one. You are however fortunate to have recognised him. He has enlightened you with the knowledge of universe. You must contemplete on Naam, recite Gurbani and follow his doctrine.

You people are spending a lot on advanced education of children by sending them to foreign countries. They have advanced materialistically but do not know even an iota of spiritualism. The soul of foreigners is burning with lust, greed and vanity. They do not enjoy mental peace. When they come to know that Guru Nanak was a prophet born in Punjab they become eager to know about his philosphy. As they come to know even a little bit, they scold us for having confined Guru Nanak to Punjab only. They would welcome propogation of Guru Nanak's philosphy the world over.

All of us responsible for this, have utterly failed. His philosphy has to be spread jointly with speech and action. Namdharis have lived under duress of the aliens. We had to be tight lipped for fifty years. If anyone uttered a word and wrote anything in praise of Satguru ji, he would have to undergo heavy punishments. We even served jail terms for reciting Gurbani. Any way now the environment is different. A concerted effort must be made to propogate the sikh philospy to the world. Gurbani has advocated this as-

Baabaaneea kahaaneeaa puti saputi karaen.

P-951

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The stories of one's ancestors make the children good children.

Let us all act on the Gurbani and become good and faithful children of Guru Nanak.

There is only one Gurmat. Various factions have however changed the Gurmat even according to their own choice. That only is the cause of rift. If we all follow the Gurmat as it is then every thing would become streamlined. Do not impose your own doctrine on others. Unity can be achieved by following the original Gurmat only.

In your factory when more than one mechanics have to work on a job, then each one has to follow the set pattern. If everyone starts working in his own way, then nothing would be achieved.

We are not able to unite even on celebration of Gurpurabs. We should be large hearted to accommodate every one. If you praise another's father then the other one also would praise yours. Stop criticising others. Guru Nanak loved everyone. So the sheet covering his body was shared by Hindus and Muslims. We must follow him and win over every one. Others must love and honour sikhs. Our bad actions would not only defame us but our Satguru as well. So be very cautions.

Too abrupt action is never good. Guru Gobind Singh ji has said--

Shatabee bavad kaari aaharnamaa.

D.G. P-1392

Hasty action is the habit of ghosts.

We are the sikhs of the Guru. We must prove ourselves

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worthy of his blessings.

THE SIKH MARYADA

Guru Gobind Singh ji when created the Khalsa, He set up the sikh code of conduct also to be adopted rigidly by them. Later on the maryada was written and held supreme. After the sikh reign in Punjab this maryada had however been totally desecrated by sikhs. The situation deteriorated to the worst later on.

When Satguru Ram Singh ji started rejuvenating sikhism, He could find only 2½ complete sikhs. They were-

1. Sant Jamit Singh Kahna kachha, district Lahore.

2. Sant Lehna Singh ji Gharjakh, district Gujranwala. He was the son in law of S. Hari Singh Nalwa.

3. Sant Jamit Singh Gill, district Sialkote a half sikh as he was in the business of money lending.

Sant Lehna Singh Gharjakh was a great spiritually enlightened personality. He used to get pension. His spiritual status was very high. He would put some sweets in a bag, hung it on his shoulder and then distribute the sweets amongst scheduled cast and the weaker. When he had the first holy glimpse of Satguru Ram Singh ji. He again got initiated. He got the use of Kachhehra excused and used to adorn himself with a waist cloth only.

All these three personalities kept themselves engaged in deep meditation all the time. Hence they were classed as complete sikhs.

The Maryada of Guru Gobind Singh being not available

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any where in punjab, Satguru Ram Singh deputed one of his disciples Rai Singh to Hazoor Sahib to note down the prevelant maryada. He stayed there for three and half months and brought back the existing maryada, which was then set in vogue. I had visited Hazoor Sahib a few years back.

I observed that the head priest of Hazoor Sahib follows the same maryada which was set in vogue by Satguru Ram Singh ji. He takes his complete early bath at 2 AM, sleeps on floor and has a separate kitchen. He does not take anything from the main kitchen because many a meat eaters start serving there. The main kitchen is also pure vegetarian. Had Guru Gobind Singh allowed eating meat, then it would have been cooked in the main kitchen as well.

Satguru Ram Singh ji baptised five singhs on the vaisakhi of 1914 Bikrami ie 1857AD and hoisted a white triangular flag.

Guru Gobind Singh had gone even to the extent of declaring, *"only the one who adopts the code of conduct in totality is my sikh. I consider maryada above any individual. The one who does not follow it was neither my sikh in the past nor he would ever be in future."*

Thus no one is allowed to make any shortcuts in maryada. Satguru Ram Singh ji enforced it all the more vigorously.

SATGURU IS INCARNATION OF THE LORD

People have different opinion on this subject some say that the primeval lord never appears in the world. When

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ever required he deputes someone to act on his behalf. My personal feeling and the teachings of Gurbani, are however different. We say that primeval lord himself appears in one form or the other to discharge his self assigned role. In this context I would like to cite the following happening.

The stories of Akbar and Beerbal are very famous. Once they had a discussion on this subject. Whereas Akbar said that the Lord deputes his representative only Beerbal contradicted it and said that the lord himself incarnates. Beerbal then decided to give a practical demonstration to Akbar.

One day Beerbal requested Akbar for a stroll on the river banks to which he consented. Jahangir was then a small child. Beerbal enacted a drama. He asked a maid to carry an effigy of Jahangir and take a stroll on the river. Just then Akbar and Beerbal also moved in the opposite direction of the maid. As they approached each other the maid threw the effigy of Jahangir in the river- Akbar seeing that his only son has fallen in the river, jumped into the river to take the effigy out. When Akbar came out, Beerbal asked him as to what tempted him to jump into the river, he had so many attendents, he could have very well asked any of them to bring out Jahangir. Akbar said, "I could not control my sentiments." Beerbal said same is the case with the primeval lord. When he sees that his saints are being tortured and weaker section troubled, He can not wait and descends himself in one form or the other, Gurbani corroborates this as--

Bhan Malhura kachhu bhaed nahee,
Gur Arjan partakh har.

P-1409

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So speakes mathura, there is no difference between God and Guru. Guru Arjan is the personificatin of the Lord himself.

Thus the primeval lord himself incarnates in one form or the other. Satguru Nanak Dev ji, Satguru Gobind Singh ji and Satguru Ram Singh ji, all are the incarnation of the Lord. Those who regard the Satguru and the lord as different are the victims of duality and suffer in their life.

SUHEWA SAHIB[6]

Guru Gobind Singh ji left Dam Dama and planned to visit the south. Enroute to south he stopped over at Sirsa. From here he reached Nauhar, about thirty five kilometers from Sirsa. There a pigeon got hit by the hoof of Guru ji's horse and died. The local Hindus raised hue and cry. The pigean was revived by Guru Gobind Singh ji. At this place now a gurdwara exists.

For some time this gurdwara lay deserted. Then the local Namdharis took over its control and put it in a proper shape.

From Nauhar Guru Gobind Singh ji reached Suhewa Sahib. The locals call this place as Sahiya. Guru Gobind Singh ji unfastened his girdle here. A small snake slipped out of the girdle and climbed on the Jand tree. Search revealed that a peepul tree is growing in the Jand tree. Here Guru ji even predicted his return, "when the Jand tree would be consumed by the peepul tree, I would return."

Now peepul tree has fully consumed the Jand tree. The time is ripe for the return of Satguru ji. He may appear

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any moment as per his will. Let us all prepare for presenting ourselves to Satguru ji and earning his pleasure. It is essential that we all contemplate on Naam, recite Gurbani and follow his doctrine fully. Live a pious life. Do not resort to eating meat and consuming liquor. These are the greatest hurdles in spiritual advancement. Shirk all other immoral deeds and commiting sins. Guru ji has already stated the status of sinners in Gurbani as under-

Paapee karam kamaavedae kardae haaie haaie.
Naanak jio mathhan madhaaneeaa tio mathae Dharam Rai
P-1425

The sinner's act generate bad Karama and then they weep and wail. O Nanak, just as the churning stick churn the butter, so does the righteous judge of dharma churn them.

So be careful this human birth is very precious. Following the tenets of belief and the rehat maryada are the only saviours.

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Notes

1. Satguru Partap Singh ji celebrated the Hola function of 1959 at Kampala. Satguru ji reached Nairobi on 15-3-1959 and stayed there for a few days. He then visited Nkoro, Karicho, Kusumo, Namhali and reached Kampala on the evening of 22-3-1959 After the celebration of Hola, He left Kampala on 26-3-1959 and reached Nairobi on 28-3-1959 via Jeeje, Masidi, Katali, Nkoro. Satguru ji returned to Delhi on 9-4-1959 by air. The exact dates of the discourses delivered at Various places being not available in record only the number 1959-1,2,3....have been allotted to various discourses.
2. For full salok of Rishi ved vyad please refer lal Eh Rattan, vol-4, P-126.
3. Deterioration of Sikhi. refer...DSPS Vol-1 Page-151, 330.
4. Satguru Ram Singh ji was born after mid night, when the 6th of the luner month had started.
5. Regarding age of Satguru Ram Singh ji refer page 179.
6. Suhewa-for full details please see page 43.

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Updesh-1959-2

The abode of Eternal Truth

Today the point of discussion was the holy kirtan. In the holy congregation the name of the Lord is contemplated upon and the Gurbani-the holy scriptures are recited. Such a place is the only abode of eternal Truth. Attending the Sadh Sangat daily is the most important deed of the Gursikhs. We however get entrapped in personal prejudices and forget the singing of hymns. We do not like to patch up even in the holy congregation.

The creation of this world by the Almighty is very astonishing. Gurbani states--

Meyrai prabh saachai eik khel rachaaieaa.
Koey N kis hee jeihaa oupaaieaa.

P-1056

My true lord god has staged a play. He has created no one like anyone else.

Thus no two persons are alike. They have different facial expressions, different beards, different intellect. They are however all human beings. They must not mind these minor differences and unite together on wider issues. Even if they have different ideologies and concepts, still by mutual discussions they can come on some common understanding and work unitedly. The best place for this is the holy congregation which is the abode of eternal Truth.

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Even a little time spent in the company of the holy can change the life of some one. The widow of a thief lived with her son in a house. As the son grew young he asked her mother about the profession of his father so that he also engages himself in that profession. The mother replied that his father was a thief. If he wants to adopt the same profession, then there are some fundamentals which he must remember. These are-

a. He should never go near a Dharamshala and avoid the company of saints.

b. In case he gets caught, then he must never admit his guilt, come what may.

The boy then started stealing at various places. After some time he broke open the house of the Raja and stole a lot of material. When he was going home with the bundle of swag on his head, he had to pass by a Dharamshala. He remembered the teachings of his mother and plugged his ears with hands. As luck would have it, when he reached the gate of the Dharamshala, he felt irritation for which he had to take his hand off the ear. Just then he heard that the deities neither have a shadow nor blink their eyes.

As the day dawned the news of theft at the house of the Raja spread like a wild fire. Efforts were made to trace and apprehend the culprit but failed. Ultimately an old deceitful woman visiting all the homes in the colony offered to locate the thief. She knew almost everyone living there. She observed that in every house except the one there is some one who does the earning. She came to the conclusion that the boy (the son of the thief) was

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the only one who could have committed theft at the Raja's house. The boy was thus arrested.

Efforts were made to make the boy admit his guilt, but failed. The deceitful women hit upon a plan. She disguised herself as Godess Durga, arranged a flambeau and went into the room of the boy under suspicion. The room got lit with the light of the flambeau. She said to the boy, "See my dear, I am the goddess, I was impressed by your obstinacy that you have not admitted the theft. My dear, I being goddess know the truth even otherwise. So you must not conceal anything from me."

The boy was about to tell the truth when he observed that the so called goddess has a shadow and her eyes also blink. He was reminded of the message he received from Dharamshala. He was confident that the people in Dharamshala never speak lies. So he immediately changed his stand and said, "O my dear mother, I am telling you the truth that I have not committed this theft."

The drama of the old lady failed and the boy had to be set free.

The boy realised the value of the Dharamshala, that a moments hearing to their preaching has saved him from being killed. He thanked the saints and followed them for life.

Thus even a short period spent in the company of the holy can transform anyone's life.

THE FORMER SIKHS

The former sikhs were known for their chivalry, commitment and austerity. They had a very high moral

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character. They would not look amorously on ladies, but help them to the maximum. Whenever a Hindu Brahamin[1] complained about the abduction of his wife by the Muslims, the sikhs foght, got the woman released and honourably returned to her house.

Not only a Hindu women, but if they came across a Muslim woman in distress even she was safely escorted to her home. The Muslims too had to admit that--the sikhs whom they addressed as sugs ie dogs-never disrespect any one else's women. They have a high moral character.

This was the period of great hardships for sikhs. It extended from the Nanderh episode of Guru Gobind Singh ji upto the establishment of sikh reign. The sikhs were then spending their time in jungles and fighting the atrocities of the Muslims. They were then the true sikhs observing the code of conduct and the tenets of belief religiously.

KUKA DOES NOT TELL LIE

The English and the Kukas were though enemies of each other, still the English had to admit following qualities of Kukas,

a. A Kuka does not drink wine.

b. A Kuka does not tell lies.

c. A Kuka can never be the loyal subject of the British Empire.

The habit of Kuka speaking the truth was so much granted that even the English would rely upon their witness against any number of persons ! I would like to cite an example.

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In Varna, there lived Anoop Singh Namdhari. He was a pious man. His son Roopa Singh was however a notorious character. He was very clever and had connections with the police also. There was another Roopa Singh also in the village. He was a gentleman with a high moral character. The notorious Roopa Singh was charged in a case. However due to his connections with the police he got the noble Roopa Singh arrested in his place. The case was heard by the magistrate. The arrested Roopa Singh pleaded not guilty. He requested the magistrate to call Anoop Singh Namdhari as witness. He as well committed that if this Anoop Singh says that I am guilty then you can award me any punishment.

Anoop Singh Namdhari was called and asked to witness that the arrested Roopa Singh was guilty or not.

Anoop Singh said, "The arrested Roopa Singh is not guilty. It is his son Roopa Singh who is guilty."

Accordingly arrested Roopa Singh was set free and the notorious Roopa Singh arrested. The father did not tell lie even when his own son was involved.

There is another similar case. The grand sons of Anoop Singh Namdhari were Labh Singh, Charrat Singh and Harnam Singh. They quarrelled with their uncle on distribution of water. The uncle got killed. Labh Singh was a known clever fellow. He paid some money to the police Inspector and admitted the guilt. He requested that his brother Charrat Singh was innocent. So he may be excused, the other two can be arrested.

In the districts of Gujrawala and Shekhupura the locals used to put up such cases to the village assembly

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(Panchayat). In this assembly none used to swear falsely. The arbitrators in the village assembly asked Labh Singh to swear in the name of Satguru Ram Singh ji that Charrat Singh was innocent. Labh Singh refused to state this on oath. He refused to tell lie after taking oath and said that Charrat Singh also was a party in killing the uncle. Inspite of having bribed the Inspector for setting Charrat Singh free, Labh Singh refused to take false oath of Satguru ji. Satguru ji also blessed them as the court declared two of the brothers innocent and the third one was imprisoned for a year and a half.

This was the extent to which the Namdharis or Kukas spoke the truth. Such virtues are derived from Sadh Sangat only. Sadh Sangat, the holy congregation does not envy anyone. It treats the friends and foes alike. Bhai Gurdas has thus stated-

Saadh sangat sach khand hai.

Var-1

The holy congregation is the abode of eternal truth.

STAY UNITED

We the sikhs are in minority. It is important to live unitedly if we want to survive. Never mind minor differences. Love and honour everyone. Celebrate at least the Gurpurabs unitedly. Whatever way you want to perform supplication do it. Never cast aspersions on other's faith.

The Namdharis here have decided to participate in all religious functions. Recently they joined the procession of Master Tara Singh, although their name was not mentioned in news papers. We have to follow the right

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path. As we advance morally we would realise that we all are the sikhs of the same Guru; we recite the same Gurbani. All are baptised with the same Amrit, prepared by reciting five Banis. Every one follows the same code of conduct and the tenets of belief. Then why we can not celebrate even religious functions unitedly ?

Let us shed our ego and follow the Gurmat. The Guru would then bless us all.

Urge for Naam is a great blessing. The aliens had understood that if the sikhs continued to contemplate on Naam and recite Gurbani then they would not be able to control them. So they endeavoured to put us astray from religion. People fell into their trap and followed them blindly.

Sikhism and Gurbani have held the faith as supreme. Satguru Ram Singh ji also wrote in his Hukam Nama that we should pray daily and seek benevolance for the glory of our faith.

Bhai Subeg[2] Singh and Taru[3] Singh understood the importance of faith and Amrit. Bhai Taru Singh declared that none can remove his hair from his head. So the scull was sheared. However nowadays we happly present ourselves to the barber. We must feel concerned.

Temper of Amrit

All the Satgurus right from Guru Nanak Dev ji have contributed in creating a strong khalsa with a high moral character. The stage was ripe enough by the time of Guru Gobind Singh ji who prepared the Amrit and tempered the weak Hindus with it to become a strong Khalsa.

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Guru Gobind Singh ji first decided to worship the Shakti. People then had a feeling that the Shakti can not appear in Kalyug. Guru Gobind Singh ji proved that there was nothing impossible. What was required to make the Shakti appear in Kalyug was a man of the stature of Guru Gobind Singh who had won over his mind and the lust of organs.

The Pandit performing the fire worship asked Guru Gobind Singh ji, "sacrifice your sons on the alter of the Goddess, then you would be awarded all the amenities." Guru ji replied, "I do not need anything. I have to give all this to sikhs."

Why do we call him Guru ? He held the sikhs above his sons. He treated the Khalsa, as his loving sons and gave everything that he had to the Khalsa. The Khalsa too has a moral responsibility to reciprocate the blessings of the Guru by following his doctrin fully. The Khalsa must attach higher regards to the Guru than parents even. The Khalsa must express his gratitude and thankfulness to Guru Gobind Singh ji.

Guru Gobind Singh was not building his estate. He revived the dead Hindus with Amrit and made them strong to fight the atrocities of the Mughals. An ordinary iron rod can be bent in any way, but if it is tempered it can not be bent but it can cut other rods also. Similarly Guru Gobind Singh's Amrit worked like tempering the human beings. It had the powers to convert a jackal into a fierce lion.

Guru Gobind Singh ji himself lead a life of austerity and meditated daily in the garden of bananas. He daily

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took his complete bath and listened to the Asa Di Var even during battles.

Dewan Nand Lal was a staunch devotee of Guru Gobind Singh ji. He could not afford to lose sight of Guru Gobind Singh ji even for a while Sant Sampooran Singh ji was a priest at the Gurdwara of Anandpur Sahib. He said that in the night when the doors of the fort were closed Bhai Nand Lal would spend the entire night sighing for Guru ji and continue to repeat-*ah ! the sun has set.* Next morning when the gates opened, he would feel delighted and say *Aha ! ha ! ha ! The sun has arisen.* He would remain in this state of trance always. Dewan ji composed a book Bandagi Nama in persian poetry in the praise of Guru Gobind Singh ji. Guru ji named it Zindgi Nama. As the Bani of Bhai Gurdas is regarded the key to Gurbani similarly Bhai Nand Lal ji's verses are regarded as key to Dasam Granth Sahib ji.

Guru Gobind Singh ji once after his head wash was basking in the sun. Bhai Nand Lal glanced at him and said.

Both the temporal and heavenly worlds are in the halter of the fairy faced benefactor and both the domains are not worth the price of my friends one hair.

Ghazal-2

Again he said-

The coil of your tresses have filtched my heart. As a consequence, your pink lips, some how are very delectable.

Ghazal-34

It is the religious duty of each and every sikh to take an early bath along with head wash. The Gurbani

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also substantiates this as.

Mu-i-aa jeevdiaa gat hovai jaa sir paaeeae paanee.
Naanak sir khuthay saitaanee aynaa gal na bhaanee.
P-150

At the time of death and at the time of birth, they are purified, when water is poured on their head. O Nanak, the others with entangeled hair are satans. They are not pleased to hear these words.

We should all pray to Satguru ji to bless us and enable us to follow his dictates. We must endeavour to honour the Amrit of Guru Gobind Singh ji who has tempered our heart and soul and made us strong followers of Gursikhi Failing this we would again become the same weak lot and the powerfuls would easily bend us and mould us the way they like. We would then not remain the trusted beloved Khalsa of Guru Gobind Singh ji

GURU GOBIND SINGH - THE UNFATHOMABLE

Guru Gobind Singh was a multifacted, unfathomable, all powerful lord. None can understand his depth and vastness. On one side he was a great worshipper and on the other side a great warrior. He was a great revolutionary and a great spiritual power. He was such a great poet of many languages including persian that none in the world could be equated with him. He was the greatest sacrificer as well who sacrificed his sons and then thanked the Almighty for his benevolence. No pen can count his greatness. He was omnipotent, and omniscient.

In Dasam Granth Sahib he has stored so much knowledge and literature that it is very difficult to assimilate. The persian poetry normally comprises of couplets. Bhai Nand

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Lal has also written couplets. Guru Gobind Singh however has done a change by writing the following Swayya.

Jang daraaeid kaal jamann,
bagoeid keemat phouj ko shaaham.
Baa man jang bugo kul bayaa,
haragij dil mo na jaraa kun vaaham.

On coming to the war-arena, Kalyavamna said, "O Krishna come forward to fight unhesitatingly, I am the lord of my army, I have arisen in the world like sun and I am hailed as unique.

Roj mayaa dunneeaa aphataabam,
Siam dhale adalee sabh shaaham.
Kaanh gurraiyee makun tu biaa,
Khush ma tuk nem je jang guaaham.

D.G. P-497

I am also the moon the lord of the night, O Krishna ! Now do not put off the war come with delight so that we may be able to play the ball game of war and win it.

Guru Gobind Singh wrote swayya in persian, which none else has ever written. This depicts his mastery over persian language. His all other compositions in Dasam Granth Sahib are also unique and unparalleled. He can play upon words masterly. He had written on numerous subjects brilliantly. In many cases he went into the minutest details which are not possible for normal poets of any stature.

Not only the present and past, he has even detailed the happenings of the future. He had not only mentioned about his twelveth incarnation as Satguru Ram Singh but also described his activities. He had commented about his

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birth, estranged relations with the English, the Malerkotla episode and his journey to foreign lands.

The Satguru does not take birth. He incarnates and manifests in a family as per His will. Gurbani substantiates this as--

So mukh jalo jitu kahehi thaakur jonee

P-1136

Let that mouth be burnt, which says that our lord and Master is subject to birth.

Lord Krishna has said in Gita that he manifests with his magical power. The Lord is not made up of flesh and bones. That is the reason he does not have a shadow. When Guru Nanak left for his heavenly abode, nothing was found under the sheet covering his body. The body of the Satguru is the power of His shabad. Normal people are illusioned and take him as an ordinary human being.

The modern knowledge has put us far away from spiritualism. We do not like to study our ancient religious literature. We have developed hatred for it and regarded it as mythology. We even do not know the Gurmat in detail. We regard ourselves as the masters of everything. As such we can never know the truth.

THE GURSIKHI

To be the sikhs of great Satguru Gobind Singh ji is a matter of pride for all of us. Satguru ji had endeavoured not only to raise our standard in the public but also provide us all the amenities. Guru Gobind Singh ji tested the sikhs thoroughly and then only blessed them with leadership.

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The news of Satguru ji having killed the sikhs was spread all over by some people who did not know anything about the greatness of Satguru ji. Guru Gobind Singh ji's demanding the heads of sikhs and then secretly killing goats in their place in a tent could not be cherished by those who regarded Guru ji as all powerful and omniscient. Although I did not ever believe this news still I felt that Guru ji might have beheaded the sikhs in the tent. I was however wrong till I came to know the truth. One of the Namdhari sikhs could meet a Muslim in Phillaur who possessed the last report[4] of Abu ullah Turani a spy of Aurangzeb, who witnessed everything on the day the Khalsa was created. The report clarified that the sikhs were beheaded publically. An unfathomable Guru Gobind Singh could never declare something publically and then act against it. It is the function of cowards to say something and work against it. We must not undermine the greatness and boldness of Guru Gobind Singh for our selfish petty interests.

We must feel pride in being his disciples. We must repose full faith in his Amrit and avoid any sort of blasphemy against him. We must vow to become his lovable khalsa.

Satguru ji has desired us all to contemplate on Naam, take early bath and dole out something daily. Those who have been blessed with sufficient resourses must all the more endeavour to help the poor and raise their standard of living. Helping the poor is the greatest service to the Guru as well. You must create a welfare fund, contribute in this whole heartedly and then help the needy Assess the problems and requirements of the poor and help them

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accordingly. This would as well be a great service in building up the standard of the weaker section of the society.

Another important issue is to have cordial relations with everyone else. Sit together, try to know each other and create mutual affection. Your goodwill gesture would impress others about your cult and the Guru also.

Everyone must join in Asa Di Var. Formerly the Asa Di Var used to be sung in the evening. Guru Arjan Dev ji changed it to early morning. The kirtan must be over by the time the sun rises. The place where Asa Di Var is to be sung should not be brightly illuminated. The light should just be enough to show the passage only. Everyone should be in meditation mode without causing any disturbance.

Notes

1. Refer D.S.P.S. Vol-1, P-412 and Vol-2, P-6.
2. For full story of Subeg Singh see D.S.P.S. Vol-1, P-168 & 386.
3. For full story of Taru Singh see D.S.P.S. Vol-1, P-387.
4. For full report of Abu ullah Turani see P-38.

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Updesh-1959-3

THE SADH SANGAT

Worthy Sadh Sangat ji, you have all come here with a specific motive to gain something. In the fast moving modern world one has to spare sometime to go anywhere to gain some thing. People go on pilgrimage to wash off their sins. Gurbani states thus--

Naavan chalae teerathee man khotai tan chor.
Eik bhaao lathhee naatiaa due bhaa charreeus hor.

P-789

They go and bath at sacred shrines of pilgrimage but their minds are still evil, and their bodies are thieves. Some of their filth is washed off by these baths, but they only accumulate twice as much.

Some evil minded people go there with the intention to look amorously at women or stealing. Some rogues disguise themselves as pious persons only with mischievous intention. Such people do not gain any thing but only accumulate twice of their sins. At such places the sins increase at a much faster rate than virtues. Gurbani has also clarified the advantages of attending the holy congregation with a clear mind as-

Eyak palak sukh saadh samagam
koti baikuntheh paae.

P-1208

One who enjoys peace in the company of the holy,

even for an instant, obtains millions of heavenly paradises.

Thus the gain and loss of attending the holy congregation is directly dependent upon the purity of ones heart and devotion.

THE GURMANTAR

The Satguru has desired his disciples to follow the following principles rigidily.

i) contemplation on Naam

ii) Earning livelyhood through honest physical work.

iii) Distribution of food equally to all present and then eating.

Without following these principles the human birth is useless. Gurbani states--

Dulabh daeh paaee vadda bhaagee.
Naam N japeh tae aatamghaatee.

P-188

This human body is so difficult to obtain, It is obtained only by great good fortune. Those who do not meditate on the Naam, the name of the lord, are murderers of the soul.

Again, Guru Arjan Dev ji states-

Gur mantar heenasy jo praanae dhhriganth janam bhrashtneh.
Kookareh, sookareh, garadhhabheh kaakeh sarapaneh tul khaleh.

P-1356

That mortal who lacks the Guru's mantar, cursed and contaminated is his life. That block head is not equivalent even to a dog, a pig, a jackass, a crow, a snake.

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The Gurbani thus implicitly vouched for a Gursikh to get blessed with Gurmantar failing which he would be a fool to have missed a golden opportunity. Such persons have been treated worst than a dog, a pig, an ass, a crow and a snake even. Kabeer ji has also substantiated this view as-

Kabeer sakat te sookar bhala raakhai aachhaa gaaon.
P-1372

Kabeer, even a pig is better than the faithless cynic,
at least the pig keeps the village clean.

Thus even the pig is useful as it keeps the dirty area clean. For the dog also, Bhai Gurdas states--

Svaan svaam kaam laagi jaamanee jaagrat rehai,
Kabit-494

A dog remains watchful for his master throughout the night and serves him.

The dog serves his master. The master may feed one loaf or two, it remains contented. If the master angrily turns him out, he goes out. However when called back, wags his tail and happily returns. He does not remember harsh treatment of the master and performs his duty faithfully. The dog is unlike human beings who if shown cold shoulder by some one would never like to see his face for life.

The ass also does his duty by carrying the load and following his master. Regarding the crow Gurbani states thus-

Ouddahu N kaagaa kaarae.
Baeg mileejai apunae raam piaarae.
P-338

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Fly away black crow, So that I may quickly meet my beloved lord.

Thus even the crow has been classed better than a faithless cynic.

Even the snake can be controlled by incantation and bounded to remain in a particular area only. In Rajasthan at Suhewa Sahib there is a snake which kills people while sleeping in the open at night on a bed. However a bed which has not been polluted with unwashed feet it can not do anything. Thus the custom in that area is that people wash their feet and then only put these on the bed. The shoes being of leather, if some one does not wash his feet and sits on the bed, the snake can reach there and kill the person. Thus even the snake can be bound to follow a system with mantras.

As per Ancient civilization people used to wash their legs and feet after pissing. Read the history of Raja Yayatee and Nal. Once they forgot to wash their feet. Their body remained pollluted. The Kalyug could penetrate into them and make them to suffer a lot.

Guru Gobind Singh ji had desired the sikhs to use water after pissing. Gurbani has also substantiated this in the 20th stanza of Jap ji Sahib that the water must be used after pissing so that the underwear does not get soiled.

Faith in Guru

The Gurbani has stressed repeatedly that the Satguru is the only custodian of Naam. He blesses his disciples as per their intense emotion. For sikhs there is only one Naam. It has been blessed by the successive Gurus

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according to the environments then prevailing. In Kalyug this Naam is the panacia of all ills. This is the only Gurmantar amongst sikhs. The word mantar has been derived from Sanskrit word matri. This means it has to be kept secret. The sikhs are required to quietly meditate upon this Naam daily.

Some people have devised a different Naam, which is prevalent in some factions. The sikhs have been directed not to get influenced by any other Naam as the one blessed by Satguru Nanak Dev ji is supereme and the only one to be meditated upon in Kalyug.

Oscillating the mind from one Guru to another does not yield anything. A man who ignores his wife and runs after other ladies is termed characterless and faithless. Similarly the duty of a wife is to live to the will of her husband and serve him to the best. Bhai Gurdas states-

Eakaa naarae jatee hoi
par naaree dhee bhain Vakhaanai.

Var 6/8

Having one women as wife, he (The sikh) is a celebate. He considers any other's wife as his daughter or a sister.

Also,

Daykh paraaeeaan changeeaan,
maavaan bhainaan dheeaan jaanai

Var 29/11

The sikh ought to treat beautiful women of others as his mothers, sisters and daughters.

Thus staunch faith in the Guru is essential. Love everyone else. Serve everyone as required. The sikhs daily

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pray for humility *(Man Neevan)* in mind and sharpness of intellect. What does it mean ? Humility in mind would require us to serve the Sadh Sangat to the best of our ability. One must feel pride and exalted by serving the poor and the Sadh Sangat.

Sharp intellect ie *Mat Uchee*-means that my faith is supreme; My Guru is the revered lord; there is none other better than him. His faith in the Guru should be perfect. Always follow the doctrine of the Guru faithfully.

THE HUMAN BEINGS

Guru Nanak Dev ji states thus-

Ham aadamee han eik damee
muhalat muhat N jaanaa.

P-660

We are human being of the briefest moment, we do not know the appointed time of our departure.

Thus we live only so long as we breath. Our end though certain is not known to us. We must therefore make the best use of the time available to us. No time should be lost in getting blessed with Naam. Gurbani states--

Sabh jaae milhu satguru ko mayree jindurreeae,
jo har har naam drirraavai raam.
Har japadiaa khin dhil n keejaee mayree jindurreeae,
Mat ke jaapai sahu aavai ke na avai raam.

P-540

Go, everyone, and meet the Trueguru; O my soul, He implants the name of the lord Har, Har within the heart. Do not hesitate for an instant-meditate on the lord, O my soul; who knows whether he shall draw another breath ?

Thus the life is too uncertain. The moment wasted

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would not be recouped. The death does not distinguish between young and old. The destiny can befall any moment. Kabeer ji states thus-

Kabeer maatee ke ham pootarae maanas raakhieo naao.
Chaar divas ke pahunae badd badd roondheh thaao.
P-1367

Kabeer, we are puppets of clay, but we take the name of mankind. We are the guests here for only a few days, but we take up so much space.

We must realise the worth of this birth and live it successfully as per the doctrine of the Guru.

Extravagance

Everyone desires to accumulate more and more wealth so that he can have a good house and live a luxurious life. Everyone desires his children to be well educated so that they can progress better. In the race for being classified good publically we many a times spend unnecessarily also. Spending lavishly on marriage parties is one such activity. Again in competion with some one we accumulate fifteen pairs of shoes, twenty suits and so on. The ladies also keep adding to their wardrobes till they start overflowing. Many of these things are never used even.

Do enjoy a good living, do educate your children well, but do not incur wasteful expanditure, which is of no use. Your money is for your fair use. I would advise you all to be careful in spending. Extravagance is a wasteful expanditure which must be avoided.

The Cinema and Morals

An astrologer once told a Raja that at a specific time

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on a particular day a wind would blow, which would change the intellect of the people. The Raja got an underground cavern made in which he passed that time with his wazir. When they came out the intellect of the people having changed, they did not recognise the Raja. Same appears to be our state. The people's thinking has undergone such a drastic change that they do not want to listen to anything good even. The people do not like to contemplate on Naam, do not like to wake up early in the morning and recite Gurbani.

The moral degradation has increased too much. For this the cinema plays an important role. The cinema does the following harms.

i) wastage of money
ii) sleep-less-ness at night which adversely effects the health
iii) The shine of the light effects eyesight
iv) Utter moral degradation.

When you go to a cinema hall along with your daughters, sisters to see a movie, the feelings generated in your hearts and the feelings of ladies with you are known to you only. How the movie has effected the girls can well he imagined. Arsenic is a poison, the doctors have used this in curing many ailments, but we are swallowing it happily to become ill.

Russians teach people on improving their agricultural skill in television. I have learnt about a fourteen years old practising dentist. We have not derived any thing good out of it.

Today birth control is becoming popular. None is trying

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to improve the lot of new born babies. They must be nourished properly to make them productive citizens. Once the target becomes to produce good intellectuals, warriors and citizens, the birth control would automatically take place. But some one has to teach the young couples the technique of producing good children.

Leave aside a few like Pt. Jawahar Lal Nehru or Dr. Rajinder Parshad, there are many who have fallen victims of corruption. The nation is getting flooded with selfish and opportunists. Corruption is on the increase. If John Mathai the private secretary of Pt. Jawahar Lall Nehru can he involved in smuggling then you can imagine the status of others. One good swimmer can help two persons but if twenty persons catch him then even he would be drowned. Thus the situation is getting worst and out of control. The basic root cause of all these is degraded morals, insincerity and corruption.

You should save yourself. Maintain your health and moral at a high level. In cinema you are losing everything precious that you have.

THE FAITH IS PRECIOUS

Today the faith is being sold at cheap rates. It is no more a precious heritage. The olden concept that the faith is the source of all the comforts, does not hold any more.

I would call upon all of you to give top priority and importance to your faith. Follow the doctrine and the code of conduct set by the Guru. Do not steal. Shun theft, adultery, deceit and immoral activities. Adopt the Guru's culture. Be a pure vegetarian. Do dole out something daily. Follow absolutely pure and honest living.

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During the British rule we were being troubled even by the lower-level officers. To escape their undue pressure we hit upon a plan. We decided to participate in horse races. All the big guns were available there. As our horses started wining all big ups became friendly with us. The lower level officers also felt scared of our relations with top bosses.

I have been participating in horse races for twenty eight years, but never saw the other side where people used to gamble. Only once I crossed over to that area to meet S. Joginder Singh the first Minister from Rasool pura, otherwise I never went there. Lala Kishan Chand an advocate of Lahore once said, "If any one held the type of horses that you have, then he would have earned lakhs of rupees." I asked him if he could show me a single person who would have constructed high buildings through earnings in horse races. He pondered over this for few minutes and then said, "Yes sir it is right."

There was a sikh gentleman from Lyalpur named Gurbax Singh Ahluwalia. He started gambling. In a few years he lost rupees seventy five thousand cash. He even mortgaged his agricultural land and lost. Nowadays he is a cleark in Delhi.

Thus the income earned by illicit means can not take you anywhere. Have faith in Satguru and live on honest earning. The ancient Indian literature has condemned gambling as a worst type of activity.

MEAT EATING IS AGAINST GURMAT

Our ancient literature has condemned the following vices as against humanism and religion.

-Gambling; Eating meat; Drinking liquor; strumpet Violence; theft and women belonging to some one else.

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These seven crimes are prohibited in the seven worlds. Violence may be against a snake, a goat, a cock or even a human being. All types of violence is prohibited.

Gambling forced a noble king Yudhisher to suffer for twelve years in the jungle. Drinking effects the intellect of the man, makes him senseless to commit all types of sins. It has ruined many homes. The sikhs of Guru Nanak have to be all the more cautious and not indulge in any of all the seven vices mentioned above. Our great Satgurus have desired us to be their faithfull disciples and follow the doctrine religiously. Guru Nanak Dev ji had forced the devil king eating even human flesh to give up meat eating before he could eat at his home. How could he allow and tolerate his sikhs to eat meat ?

The Satguru is all powerful. He can kill any number of animals and then revive the dead. While Guru Gobind Singh ji was busy in the fire worship, one day he went for hunting and killed numerous birds and other animals. When the pandit objected that during fireworship violance should not have been committed. Guru ji released all the dead animals and just said, "go". All got revived and and went to their respective dens. Gurbani states thus-

Gur keheiaa saa kaar kamaavohu.
Gur ki karnee kaahe dhaavahu.

P-933

Do those deeds which the Guru has ordained why are you chasing after the Guru's actions.

We endeavour to copy the Gurus deeds and not his ordains. The Guru can revive any number of dead in an instant. We do copy the Guru for killing some one but can not make even the beak of a bird. Had Guru Gobind

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Singh ji ordered eating of meat, then it would have certainly been cooked in the Guru's kitchen at Hazoor Sahib. The sikhs however enjoy and justify eating meat. Only God knows under which divine order they do so.

The Satguru has to discharge multiple responsibilites during his period. We can not know the reasons for any of his deeds. We can not question his actions. Who can be like Guru Gobind Singh. He happily sacrificed even his sons. We can not bear even the prick of a needle and still want to vye with Guru Gobind Singh. Let us try to understand his commands, the code of conduct and the tenets of belief. We must follow these religiously if we want to live this life successfully.

We come to Sadh Sangat to learn something. We must come with a clean mind and with full devotion. Give up personal prejudices, ego, jealousy and hatered. Love everyone. Having come here spend some time with those who have practiced the doctrine of the Satguru and clear up your doubts. Make the best use of available opportunity. Get baptised with Amrit. Contemplate on Naam and recite Gurbani as much as you can. Enjoy the company of holy only. Always remember the dictates of Gurbani that-

Naavan chalae teerathee man khotae tan chore.
eik bhaao lathee naateaa doi bhaa charreons hoe.
P-784

ie they go and bath at sacred shrines of pilgrimage, but their minds are still evil, and their bodies are thieves. Some of their filth is washed off by these baths, but they only accumulate evils twice as well.

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Dandaut bandhan anik baar sarab kala samrath
Dolen tay raakhahu prabhoo naanak day kar hath.

P-256

I bow down and fall to the ground in humble adoration, countless times to the all powerful lord, who possesses all powers. Please protect me and save me from wandering, O God, reach out and give Nanak your hand :-

Jaahee kul tay pargat hoiay taahee kul ko Naam.
Pun dvadas gurind ko mayree hai parnaam.

Gurind Nama Pat.-10

I first salute the family in which the twelveth incarnation would appear and then I salute the twelveth Master.

THE BIRTH OF SAINT PRAHLAD

The festival of Hola which we are celebrating today has originated in Satjug. There was a king Harnakash who was blessed with a saint son Prahlad. The festival was the out come of enimity between Harnakash and Prahlad. Harnakash was a demon king. The birth of a saint in the family of demons is a mystery.

These days people adopt birth control by using external means. These are harmful in many ways. The best method of birth control is the control of mind. This has become a very important subject to be taught to youngsters. A

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special institute needs to be established for this subject. With control on mind one can produce children of desired qualities.

Harnakash, the demon king had undergone severe penance and worshipped the lord. It is said that the ants had eaten his flesh from the joints even. At the end of his worship the lord appeared and asked him to demand anything. Harnakash said he wanted to become immortal. The lord said it is not possible for a human being to become immortal, so he should ask anything else. Harnakash then put forth his demands, that--He should neither die indoors nor outdoors; he should neither die during the day nor at night, he should not die in the twelve months; he should not die with any weapon; he should neither die at the hands of a man nor an animal. All this was granted by the Lord. Harnakash thought that he has become immortal.

He proclaimed himself to be the Almighty, forbade people to worship the Lord and made everyone worship him only. He was thus an enemy of Lord Vishnu.

Once, during copulation with his wife he remembered Lord Vishnu but with an envious feeling. Guru Gobind Singh ji has stated thus in Dasam Granth Sahib ji.

Kih bhaant su trieeaa mo bhaeio nirukat.
Tab bhaeio dusht ko beeraj mukat.

D.G. P-164

While coopulating he was intensely absorbed with his wife when his semen got discharged. Since at the last moment he had Lord Vishnu in his mind though with enimity so the Saint Prahlad was born.

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Guru Gobind Singh ji further states--

Prahlaad Bhagat leno vataar.
Sabh karani kaaj santan oudhaar.

D.G. P-164

From that semen saint Prahlad was born to help and protect the saints.

This became the cause of rift between the father and the son. Both were firm on their respective stand. There was thus no meeting point between the two

The Glory of Naam

Prahlad would recite the name of the Lord 'Ram', the whole day. Harnakash felt very bad that his own son disobeyed him. The king decided to send his son to the school. Prahlad however did not change there also. Bhai Gurdas states thus.

Ghari haranaakhas deit day kalari kavalu bhagat prahlaad.
Parrhhan pathaaiaa chaat saal paandhay chit hoaa ahilaadu.
Simarai man vichi raam naam gaavi sabadu anaahadu naadu.

Var 10/2

Prahlaad the saint was born in the house of demon King Harnakash like a lotus is born in the alkaline (barren) land. When he was sent to seminary. The Brahmin purohit became elated (because the kings son was now his disciple). Prahlad would remember the name of Ram in his heart and outwardly also. He would eulogize the lord.

Lotus always grows in water. The birth of Prahlaad in the house of Harnakash was like the lotus having grown in a barren land. He was sent to a school to get educated. Prahlad however remained absorbed in the name of Ram.

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Simaran is meditation on the Lord from the heart. The teachers tried to divert him from the name of Ram, but failed. Prahlad was so influential, that he made other students also to recite the name Ram. The teacher ultimately reported the matter to the king who got extremely annoyed and decided to punish the son. Bhai Gurdas continues to state.

Bhagati Karani sabh chaatarhai panday hoi rahay visumaadu.
Raajay paasi rooaaiaa dokhee dait vadhaaia vaadi.
Jal aganee vichi ghatiad jalai n doubai gur parsaad.

Now all the disciples became devotees of the Lord, which was an awful and embarrassing situation for all the teachers. The priest teacher reported to the king (that O,king your son has become devotee of God)

The malevolent demon picked up the quarrel. Prahlad was thrown into fire and water but with the grace of Guru neither he was burnt nor drowned.

Holka was the sister of Harnakash. She had been blessed by the lord that the fire would not burn her. She offered her services to her brother. She said she would sit on pyre with Prahlad in her lap. Since the fire can not burn her she would escape and Prahlad get killed. The truth ultimately reversed with the power of Ram Prahlad was saved and Holka burnt. This was the origin of Holi. From that day the Hindus were celebrating the function of Holi.

Bhai Gurdas states further-

Kadhi kharhague sadi pouchhiaa kaoun su tayraa hai oustaadu.
Thhameh paarhi paragatiaa nar-singh roop anoop anaadi.
Baymukh pakarhi pachhaarhianu sant sahaahae aadi jougaadi.

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jai jai kaar karani brahamaad.

Var 10/2

Angered as he was, Harnakash took out his double edged sword and asked Prahlad who his Guru was ? At the same moment Lord god in the form of man-lion came out of pillar. His form was grand and majestic. That wicked demon was thrown down and killed and thus it was proved that the Lord is kind to devotees since the time immemorial. Seeing this Brahma and other gods started eulogising the Lord.

The name of the Lord is extremely powerful. Not only in the past but those who have enshrined the name of the lord in their heart do not get burned even now. We have witnessed such cases in the holy congregation.

Thus the Lord appeared as man Lion. He fulfilled all the boons granted to Harnakash and still killed him. The astrologers know that in two years 25 moons appear instead of 24. This, thus becomes an extra month in which Harnakash was killed. Again it was in the evening, The Lord sat on the sil of the door, put Harnakash on his laps and tore his belly with his sharp big nails. Thus fulfilling all the boons. It was a struggle between the truth and anarchy. The truth turned out victorious.

Setting up the Hola

When Guru Gobind Singh ji was born the country was suffering the same chaotic situation as that during the reign of Harnakash He had a tremendous task to remove the sufferings of the saints and weaker section. He created the Khalsa to confront the oppressions of the Mughals. In the same process when people were celebrating the Holi festival Guru Gobind Singh ji gave a different colour to

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it. He named the festival as Hola and intensified the fight of the truth and faith over the trecherous regime. Guru Gobind Singh ji infused a spirit amongst the dead public and made them strong to fight the terrorists. A sect of warriors thus came into being. The khalsa started celebrating the Hola function annually.

Over a period villainy and wickedness again over-powered people. The struggle between virtues and vices started. People gave up religious way of living; adopted all the forbidden acts. None spoke the truth; betraying each other became the order of the day; people suffered utter moral degradation. None followed the rules of the cult. People started eating anything from anywhere. The code of conduct and the tenets of belief were no longer followed. The purpose of creating the Hola had been defeated. The sikh rehat maryada, code of conduct became a thing of the past.

Under such a precarious situation Satguru Ram Singh ji started rejuvenation of the khalsa panth on the lines envisaged by Guru Gobind Singh ji. The sanctity of the Hola was reinstated. Every word of Gurbani was put into practice. The mental state of the people under-went a transcendental change. Gurbani has stated in details the method of celebrating Hola. It says that the spring season has come, Let us all enjoy it.

Daekh fool fool foolae.
Ahan Tiaag Tiaagae.
Charan kamal paagae
Tum milahu prabh sabhaagae
Har chaet man maerae (Pause)
Saghan baas koolae.
Eik rehae sook kuthoulae.

P-1185

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Behold the flowers, and the blossoms blossoming forth renounce and abandon your egotism grasp hold of his lotus feet. Meet with God, O blessed one. O my mind remain conscious of the Lord (Pause), the tender young plants smell so good. While others remain like dry wood.

Basant rut aaee.
parfooletea rehae.

The season of spring has come; blossoms forth luxurieantly.

Satguru ji thus advises the sikhs to give up their ego and enjoy the spring season in the company of the holy. Those who do not listen to the Satguru and remain busy in merry making and involved in meat eating, drinking and sensual activities, speak lies, commit theft and adultery they remain devoid and fail to enjoy an opportunity to blossom even in the spring season.

Dewan Nand Lal ji also states for Holi - *The festival of Holi blossoms and spreads its fragrance.*

Guru Gobind Singh ji had set up a garden in which he planted flowers of numerous varieties. These flowers are spreading their fragrance all around. The Lucky ones enjoy the fragrance but the unlucky ones remain devoid of this opportunity. Satguru Ram Singh ji adopted the same style and implemented amongst his disciples. Some faithless do play their role and create rift between people. They do not like any one to unite with others. Guru Gobind Singh ji rejuvenated the dead Hindus, put them on the right path, made them strong and established the practice of celebrating the Hola festival in the month of phagun. He states in Dasam Granth Sahib that-

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Phaagun phaag baddieo anurag,
suhaagan bhaag suhaag suhaaee.
kesar cheer banaae sareer gulab
abeer gulaal udaaee.

D.G. P-377

In the month of phagun, the love for playing holi has increased in the mind of married women; they have worn the red garments and have begun to dye others with colours.

Guru ji further states-

Phool rehe sigre brij ke tar, phool lata tin so laptaaee.
Phool rehe sar saras sundar, sobh samooh badhi adhikaaee.

In the country of Brija all the trees are loaded with flowers and creepers are entwined with them; The ponds and within them the storks look elegant; the glory is increasing all around.

Chet charhyo suk sunder kokil kaa
jut kant binaa na suhaaee.

The beautiful month of chaitra has begun, in which the voice of the wantons nightingale is being heard; but all this does not seem charming without krishna.

The entire, highly charming environment is not able to please the damsels in the absence of Lord Krishna. Gurbani also substantiates this as-

Naanak tina Basant hai jin ghari vasia kant.
Jin ke kant disa puri se ahnis phirah jalant.

P-791

O Nanak, it is the spring season for those, within whose homes their Husband Lord abides. But those, whose Husband Lord is far away in distant lands, continue burning day and night.

Also,

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Charr chet basant mere piaare bhaliae rute.
Pir baajharriah mere piaare aangun dhurr lute.

P-451

In the month of chayet, O my dear beloved, the pleasant season of spring begins. But without my Husband Lord, O my dear beloved, my courtyard is filled with dust.

Thus without the beloved Husband Lord the devotee can not cherish anything. Even the best of commodities can not console the devotee. He would enjoy all these only when the Husband Lord is present. Thus the real Hola would be celebrated only the day Satguru Ram Singh ji graces the Sadh Sangat with his holy presence. Then everyone would speak the truth. No one would commit theft, adultery and dacoity. Every one's honour would be safe. No weapon would exist, none would oppress anyone, No animal would be killed. That would be the real Hola, when every one blossoms like the flowers and enjoys the holy glimpse of the Satguru. The cherished dream of everyone would then be fulfilled.

Age of Satguru ji[2]

Like the gopikas of Brij the Namdharis are awaiting the holy glimpse of Satguru Ram Singh ji. The paramours of the beloved Lord keep him always enshrined in their hearts. They do not like to talk about anything else than the Lord. The age of Satguru Ram Singh ji now works out to be one hundred and forty three. In Kazakistan people of one hundred and fifty years are present. One man of one hundred and ninety five years has also been reported to be hale & hearty.

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Guru Gobind Singh ji has stated that Satguru Ram Singh would stay here till the faith is fully established. He has as well stated that he would live for two hundred and fifty years in the same body, Satguru Ram Singh ji had also declared, *"The sun may rise in the west; The words of Guru Gobind Singh ji would prevail positively. I can not be burnt in fire, The waters can not drown me. I would positively return. The aliens would declare me dead, however none should believe it."*

Satguru ji vanished from the cordon of the British as per his plans. The aliens having not been able to locate him anywhere, saved their skin by declaring him dead. All this has however been proved to be wrong. There are many people available who had the glimpse of Satguru ji in Russia.

Staunch faith is the essence of religion. With the blessings of Satguru ji the faith of Namdharis is still unshaken. They continue to follow the doctrines religiously so as to have early glimpse of Satguru ji.

All the prophesies made by Guru Gobind Singh ji have turned into reality. All the princely states got merged in the country. The difference between the rich and the poor has reduced. The poor also get a respectable status. Whatever was desired to be done at Suhewa Sahib[3] in the Sakhi of Vad Tirath has also been done. Ninety percent of the prophesis having been accompalished the balance too would become a reality. May Satguru Ram Singh ji return early and solace the people.

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Notes

1. A sovenier on the visits of Satguru Partap Singh ji to Africa was prepared by Sh. H.S. Kanwal. In this book the date of this updesh has been indicated as 22-3-1959.

2. A book--Back to Nature for : Healthy living by AP Dewan, AC Specialist Publisher Pvt. Ltd., Nature cure and yoga health centre, servants of the people society, Lajpat Bhawan, near Vikram Hotel New Delhi-110024, has been published.

 It state thus at page 154

 There is an authentic and official confirmation about the age of one 'Li chung yun', a chinee who died in china in 1933 at the age of 256 years. The head of chang TU university had led the investigations into his age. He was a Herbalist and attributed his longevity to the herb FO-ti-Tieng-elixer of life. Another herb Gotu Kola-grown-principally in India and Sri Lanka is said to be equally effective. Get back to nature for healthy, disease free living.

3. For Suhewa Sahib refer page 43.

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Updesh-1959-5

Worthy Sadh Sangat ji, I have already discussed the maryada of Akhand paaths[1], varnis and the prepration of Karrah Parshad[2]. Satguru Gobind Singh ji has laid stress on the adoption of maryada and held it to be dearer to him than an individual. Subsequently Satguru Ram Singh ji stressed the importance of maryada and made it obligatory for all the sikhs to follow it in totality. I would today like to continue this subject and deal with some other topics.

The Sadharan Paath

The Sadharan Paath is the one which has no specific limited time for completion. Although its maryada is not as stringent as in the case of an Akhand paath, still a few simple rules as under, have to be followed.

-The paathi should take complete bath in the morning and wear fresh clothes. He must use water after pissing.

-When the paath is to be commenced prashad of sugar bubbles or molasses be offered and the supplication performed. While the paath recitation is being performed the other members of the house should listen to it. The paathi should pronounce Gurbani clearly and correctly.

-If during the day the paathi has to go to toilet then he must take a complete bath before starting the second round of paath.

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Infact the paathis must insist on the family members to listen to the paath otherwise they would not carry the paath on.

Sant Kishan Singh ji would perform the paath at any body's home but at double the normal rate. He would also force the family members to listen to the paath. For the rest of the day, Sant ji would recite chronicals of Satguru ji. Thus the whole day environment used to be pious. If no family member listened to him then he would keep himself busy in other works. The money earned would be used only on his food and clothings. The rest would be sent to Gurdwara Sri Bhaini Sahib. He thus contributed fifteen Thousnad rupees to the Langar at Sri Bhaini Sahib.

While performing the concluding ceremony of the paath, Karrah Parshad must be offered and the Satguru thanked for the successful completion.

While carrying the volume of Sri Granth Sahib ji from one place to another, people should carry it without wearing shoes. The water must be sprinkled ahead.

While the Granth Sahib ji is being carried, all on the way must stand with folded hands and bow their head. Anyone who does not stand is guilty and liable to be punished. We must learn to love and respect Gurbani. Through Gurbani we are blessed with divine ordains. We must follow it in practice.

Amrit

The sikhs are now divided into many factions. Each one of them although baptise the disciple with Amrit prepared by reciting five Banies still there are differences

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in the method of preperation and administration. The Namdhari maryada for preparation and administration of Amrit has been prescribed by Satguru Ram Singh ji. Accordingly the Amrit is prepared by five Gursikhs. All of them must first take a complete bath, fasten specific girdle of sikhs and adorn themselves with a small hatehet. Before starting to prepare Amrit the Karrah Parshad must also be kept ready.

The person to be baptised must also take complete bath and adorn himself with sikh's styled girdle and a small hatchet. The Amrit would be first fed five times in the mouth. Everytime the one administering the Amrit would pronounce, *'Vaheguru ji ka Khalsa, Vaheguru ji ki Fateh.'* The receipient of Amrit would also pronounce the same Fateh. After the mouth the Amrit would be sprinkiled five times in the eyes and five times in the hair everytime with pronouncement of Fateh.

At the time of marriage also both the boy and the girl have to be similarly baptised.

The Naam

I have been entrusted with the prime duty of countinuously stressing upon all of you the importance and the glory of Naam. This being the only saviour of mankind in this era, I have to daily repeat the doctrine of Satguru ji. The Satguru desires you to give up vices like meat eating, drinking liquor, stealing, adultary and betraying any one. Always speak the truth and stand by your commitment. Satguru Ram Singh ji has ordained that betrayal and non-returning of loan are sins worst than theft and dacoity.

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Guru Gobind Singh ji has also warned that the entire world including the king, the followers of the Christ, Moses and the Hindus would be ground like grain to flour and annihilated. Only those who would contemplate on Naam would be saved. In Gurbani the Satguru has emphasised the importance of Naam in detail. We have only to follow the Gurbani which states-

Ab kaloo aa-i-o-ray ik naam bovhu bovhu.
An root naahee naahee. Mat bharam bhoolahu bhoolahu.
Manrut naam ray.

P-1185

Now the dark age of kaliyuga has come. Plant the Naam, the name of the lord. It is not the season to plant other seeds. Do not wander lost in doubt and delusion. One who has such destiny written on his forehead, shall meet with the Guru and find Lord O mortal, this is the season of Naam.

Also,

Sat jug sat taytaa jagee,
duaapar pooja chaar.
Teeno jug teeno drirhay kal kayval naam adhaar.

P-346

In the golden age of Satjuga was truth; In the silver age of trayta yuga charitable feasts; In the brass age of Duaapar yuga there was worship. In those three age people held to these three ways. But in the iron age of Kalyuga, the name of the Lord is your only support.

Thus without contemplation on Naam the human beings have no escape.

Some people say that the Naam should be contemplated in mind. I would like to clarify that the mind has no

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relation with repeating the Naam. Repeating the name of the Lord again and again is the function of tongue. However while repeating the Naam the mind has to be controlled from wandering and concentrated on repition of Naam. The Naam has to be contemplated upon with tongue quietly. The loudness should be just enough to be listened by the ears of the devotee. It should never be repeated loudly. Gurbani states-

Rasana ramat sunat sukh sravarna,
chit chaetee sukh hoee.
Kahu bheekhan dui nain santokhae,
jeh daekhaan teh soee.

P-659

The tongue speaks, the ears listen and the mind finds peace and comfort when concentrated upon Naam, says Bheekhan my eyes are content, wherever I look, there I see the Lord.

Also

Dukh na daeee kisai jeea pati sui
ghari jaavo

P-322

Do not cause any being to suffer and you shall go to your true home with honour.

Thus do not cause any being to suffer. You would then earn the pleasure of the Satguru and receive honour there also. Comtemplate on Naam as much as you can.

Notes

1. The Akhand paath must be completed within 48 hours.
2. Varni is performance of 25 Malas of recitation of Naam by a group of 25 men, observing rules of ablution.

 A Mala contains 108 beads. One has to sit in meditation pose and recite Naam on each bead. As recitation on all the 108 beads is done, the counter is moved on to the first bead. Thus when the counter complets one round on all the beads, it becomes one Mala. In the process the Naam has been recited,

 1 mala = 108 x 108 = 11664 times

 25 malas = 11664 x 25 = 291600

 Thus in one varni the Naam would get recited 291600 times. This is called the Varni of Naam.

 Another varni is of choupai. In this 101 paaths of choupai are to be completed.

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Updesh-1959-6

Giaan anjan guri deeaa agiaan andhayr binaas.
Har kirpa tay sant bhaytiaa naanak man pargaas.

P-293

The Guru has given the healing ointment of spiritual wisdom and dispelled the darkness of ignorance. By the Lord's grace, I have met the saint, O'Nanak, my mind is enlightened.

Jaahee kul tay pargat hoay taahee kul ko naam.
Pun dwadas gurind ko mayree hai parnaam.

Gurind Nama Pat-10

I first salute the family in which the twelveth incarnation would appear and then I salute the twelveth master.

Living to the will of the Lord

The people world over long for liberation and paradise after death. There is however another important dimension to this as per Gurbani which states-

Bhaanne vichi ko virla aaieaa.

P-1063

How rare are those who walk in harmony with the lord's will.

What does the will of the Lord mean ? Gurbani states-

Jo tudh bhaavai so bhalaa
sach tera bhaanea.

P-318

Whatever pleases you is good, true is the pleasure of your will.

Thus what ever pleases the Lord is true. It is a vry difficult stage to reach. Many a times the devotee accepts the will of the Lord but not in totality. The devotee does try to accept the will outwordly but inwardly, in his heart he feels a slight pinch. Under such a situation the will has not heen accepted happily. The devotee although does not complain to the Lord still his acceptance of the will has not been full being not from the heart. The duality in mind does not allow the dictates of the Lord to be fully accepted. When the mind accepts the will fully then the Gurbani states thus-

Je Bhukh deh ta eit hee Raaja,
Dukh vich sookh manaaee.
P-759

Even if you give me hunger, I will still feel satisfied,
I am joyful, even in the midst of sorrow.

Thus I feel fully satisfied and comforted even in distress. I would live happily to the will of Lord if he gives me hunger even. After all, the comfort and distress are only in feeling. Sometimes even a wrong bad news can create commotion. Some one gets information that his house has caught fire. He starts lamenting but later on he gets information for the news to be wrong. Thus comfort and distress are in feeling only. Similarly any other mishappening wrongly reported can create disturbrance in the mind. When the truth is revealed the entire mishappening becomes a dream. The one that we experience daily is a dream but on a small scale, and the entire world a dream in the larger sense. Such unsual happenings are

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a regular feature in this world. The saints realise in advance what is going to happen in their home, but are not mentaly perturbed on any news. The human beings are however not able to exercise restraint so they suffer distress on trifles even. Living to the will of the Lord is thus impossible without specific blessings of the Lord.

THE STATE OF A PARAMOUR

For living to the will of the Lord the devotee has to first attain the stage of a paramour. The devotee must not look towards anyone else and repose faith in none other than the Satguru. The intense love for the Satguru takes the devotee to the stage of an Ashique-the paramour. Here the devotee does not like to talk about anything or listen to anything other than the Satguru. His soul intermingles with that of the Satguru and becomes one.

Some devotees start longing for liberation. However the real devotee of the Satguru crosses even this stage. He does not want to wait for his death to receive any award from the Satguru. He desires to get it and feel assured that he has been awarded well during his life time. The saint Beni has said thus in Gurbani.

Baynee kahai sunuho re bhagatahu,
mar na mukati kini paaiee.

P-93

Says Baynee, listen O devotee; who has ever attained liberation after death.

Again the saint Namdev also substantiates this as-

mooie hooie jo mukati dehogae
mukatt n jaanae koeilaa.

P-1292

If you liberate me after I am dead, no one will know that I am liberated.

Thus I am not interested in liberation after death. Give me all this while I am alive so that I can be sure of it. Gurbani states--

Gur kai sabad sad jiwan mukat bhaie,
har kai naam liv laae raam.

P-771

Through the word of the Guru's shabad, they are forever 'Jivan mukta', liberated while yet alive; they are lovingly absorbed in the name of the Lord.

Who are classified as 'Jivan mukta' as per Gurbani ? The saint Samman states thus-

Samman jau eis prem kee,
dam kriha hotae saat.
Raavan hute su rank neh
Jini siri deenae kaat.

P-1363

O Samman if one could buy this love with money, then consider Ravan the king, He was not poor but he had to offer his cut off heads to Lord Shiva.

Ravan was a king and not a pauper. He could have offered any amount of money. However no amount of money can purchase this love. It has to be inherited within the body.

The love of Ravan was also not complete. It could not reach the limit, as, he offered his head but for the sake of power to rule. I regard this differently. One man goes to the market and purchases a basket full of ordure with a gold coin and another one purchases a basket of jewals. Thus Ravan Loved materialism and not spiritualism. So

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his love for the Almighty was of a lower level. It was something not lasting. It would decay over a period. It was like the friendship of a faithless cynic. Gurbani substantiates this as--

Mana mukhaa kaeree dosatee maaeiaa kaa sanabandh.
Vaekhadiea hee bhaj jaan kadae n paaein bandh.
Jichar painan khaavanehae tichar rakhan gandhu
Jit din kichhu n hovanee tit din bole nigandh

P-959

Friendship with the self willed manamukhs is an alliance with maya. As we watch they run away, they never stand firm. As long as they get food and clothing, they stick around. But on that day when they receive nothing, then they start to curse.

There are plenty of such cases of friendship in the modern world. There are many who get allured by some one's wealth. They develop friendship with him, adulate him unnecessarily and enjoy on his lavish and luxurious spending over the friends. As the wealth drains out all the friends give him up and curse him as badly as they can. Thus such adulators do not keep their faith in this world even.

Every word of Gurbani is a perfect eternal truth. It is so deep and requires to be studied minutely. The words of Gurbani should be pronounced correctly.

True Paramours

Gurbani states thus-

Gurmukh sachee aashki
jit preetam sachaa paaieae.

P-1422

The love of the Gurmukh is true, through it, the true beloved is attained.

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The Gurmukh surrenders his mind, body and wealth to the Guru, and thus becomes his true devotee. Look at the moth, it gets attracted by the flame and falls in it. Thus, it sacrifices its life on the beloved flame. The musk dear bears musk in his belly. He is attracted by the strong smell of musk but does not know its origin. He does not realise that the musk is in his belly and wanders in the jungle to locate it. Ultimately it is caught by the people who kill it to take the musk out. Both of these are the lovers of the holy glimpse of the Lord. They do not mind even sacrificing their life for their beloved.

After victory over Sri Lanka, Ram Chander ji asked Hanuman to demand anything. Hanuman refused to accept anything except the boon that when ever the Lord incarnates he must come along with him. He refused liberation because in this the very existance of the person extinguishes. One can not enjoy the holy glimpse of the Guru.

In liberation the existance of an individual ends. The five elements of which this human body is made of, merge in their original source and the existance ends for ever. So the true lovers never ask for liberation after death. They seek liberation while still alive. The real liberation is from the five devils ie lust, greed, anger, vanity and pride. Bhai Nand Lal ji a lover of Guru Gobind Singh thus states-

'We are simply the infatuated people who know not the celestial being. We distinguish not between slander and blessings.

We are ecstatic about that lover who is equally frantic about us.

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We recognise neither soverigns nor hermits. The truth is that, here none else than you endures.

Ghazal 58

Gurbani also substantiates it as-

koee bhalaa kaho bhaavai buru kaho,
ham tan deeo hai dhaar.

P-528

Some speak good of me and some speak ill of me,
but I have surrendered my body to you.

The devotee having surrendered everything to the Lord goes into deep meditation. The devotion reaches its limit when the soul of the devotee merges with that of the Lord, and both become one. In this state the devotee can not be cut even with the sharpest weapon. Gurbani substantiates this as-

Aawadh katio na jaat prem rass charan kamal sang.
P-1389

Weapons cannot cut that person who delights in love
of the Lord's lotus feet.

Bahlol was a saint. While meditating he would go very deep and reach a stage of trance. He would then start uttering-'I am the Lord'.

When he revived in his senses the disciples told him, "you utter cynical language while in mediation."

Bahlol - "what do I utter ?"

Disciples - "you utter that - I am the Lord."

Bahlol - "then, what is the punishment ?"

Disciples - "such a man should be beheaded."

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Bahlol - "Ok, next time if I repeat, you behead me."

Next day also when he sat for meditiation, reached the ultimate state, he again repeated the same words. When he regained senses he asked his disciples If he had repeated those words that day also-

Disciples - sir, your uttered today also

Bahlol - then why did you not behead me ?

Disciples - Sir, we tried to shear your head with a sword thrice but failed everytime.

Bahlol - then at that time it was lord only in my place.

Even Bahlol was a second rated devotee. There are some who always remain in trance. They are the one with the lord, about whom kabir says,

Raam kabira ravi rehae
awar tajae sabh kaam.

P-1366

Kabeer continues to dwell upon the lord's name, I have abandoned all other affairs.

Sant Mirzewalie used to say, "while I am in mediation my body is not mine but that of Satguru Ram Singh ji."

Even Heer[1] had reached such a high stage. She said, "do not call me Heer, call me Ranjha only."

Sant Lal Singh ji once narrated that Heer was going to see Ranjha. On the way a Qazi was conducting Namaz. Heer did not notice him and passed in front of him.

The Qazi immediately became angry and scolded Heer for having disrupted his Namaz. Heer questioned him thus,

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Heer - whose Namaz you were conducting ?

Qazi - The God.

Heer - It's a pure lie. I am in love with Ranjha and I swear that I was moving in his love and did not notice you. You say that you were conduting the Namaz of God but still you saw me.

Had you been really in love with God, you would have concentrated upon him and not seen anyone passing in front of you. Thus the paramour of God has to control all his organs and concentrate fully on the Lord.

LIBERATED WHILE ALIVE

The devotee liberated while alive has no other aim except the glimpse of Satguru. He sees the glimpse of Satguru in everything around him. Thus he becomes one with the Satguru. When the Satguru leaves for his heavenly abode, the liberated soul also goes with him. The liberated soul also thus becomes formless like the lord to reapear with him in some other form. The primeval lord when incarnates in the from of Satguru, the liberated soul also appears in form. We do talk about such great souls, it is however like talking about the sky while sitting on earth. Gurbani states--

Sunni galaa aakaas kee
keetaa aaee reese.

P-7

Hearing the etheric realms, even worms long to come back home.

We the creatures of earth talk about the birds in the sky. We can only talk. Reaching that stage is very difficult.

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Such charactertistics are stated in Gurbani. This can be possible only with the blessings of the Satguru. Without the blessings of Satguru one can not even walk on the path of the lord. Gurbani states-

Aapae laaieo apana piaar.

P-240

He himself has blessed me with his love.

None can love the Lord without his blessings. The man can not boast that he loves the lord. Under his blessings the man realises that he has developed love for the lord in his heart. When a man proclaims that he has done so much paath and meditated for so many hours then his downfall starts. Some people become egoistic also. They start addressing themselves as sant ji, or maharaj ji and the people start touching their feet. This is the path of degradation. It is going farther from the Guru.

The devotee is only a devotee, he does not want anything except the Darshan of the Satguru. Gurbani states-

Dar darshan ka preetam hovai,
mukat bai kun thhai karai kiaa.

P-360

Unto the one who loves the lords court and the blessed vision of his darshan of what use is liberation or paradise.

Also

jo sukh darsan paekhatae piaarae,
mukh te kahan no jaaie.

P-431

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that happiness which one receives by beholding your darshan, o beloved cannot be described in words.

The final eternal truth is to see the lord in form through the holy glimpse of the Satguru. Dewan Nand lal states- *O Guru Gobind Singh your face is the mirror to see the primeval lord. The formless lord can only he seen through your face, because this only is the face of the Lord.*

Always pray to Satguru for blessing a dip in this Amrit sarover, so as to be delighted by the deep eternal truth. Use all your holdings as blessings of the Lord. Use these as if you are living in an inn and your stay is short. We ride an aeroplane or a train, but only to get out of it after the journey is over. We never own it hence do not feel any problem while leaving it. Similarly you stay at home and regard your family as a companion for a short while. Ultimately one day you would leave all this. The only difference between living in a hotel or home is that in home we live for a longer period and the family members also stay with us for a longer period. Gurbani states-

Birkhai haythh sabh jant eikathhae.
eik tatae eik bolan mithae.
Ast udote bhalaa outhh chalae,
Jio jio audh vihaaneeaa.

P-1019

Beneath the tree, all beings have gathered Some are hot headed and some speak very sweetly.
Sunset has come, and they rise up and depart, their days have run their course and expired.

Just at the time of sunset numerous birds come and sit on the tree to pass the night. Some of these are hot headed and some speak very gently. As the sun rises all

fly away to their set destination. In a home there are many members but the one whose days are over, expires. Thus by and by all depart. This is the life of normal people. However the devotees live a different way. Gurbani states-

Jeevan padavee har ke daas.

P-200

The lords slaves attain the highest status of life.

CONTROL OVER DEATH

The Gursikh devotees of the Lord having once attained the status of a liberated soul become one with the Satguru. They become so powerful that they can even control the death. I have had the opportunity of meeting such souls. One such soul was Baba Jaimal Singh ji. He was a farmer in the Mukahsar area. He had two sons Sobha Singh and Bhairo Singh. The elder one Sobha singh never obeyed his father however Bhairo Singh was very obedient and never disobeyed his father.

One day in the winter months Jaimal Singh returned home after visiting his fields. He said to Bhairo Singh that he feels like eating karrah parshad. The order was carried out immediately. Jaimal Singh then said to his son that he can inform anyone he likes that he would relinquish his body tomorrow morning. In the morning Sant Jaimal Singh ji took his usual bath and got busy in discussing the chronicals of Satguru ji. This continued late upto the dawn of the day. Sant ji asked Bhairo Singh to go out and see the time. He said, dear father the day has dawned. Sant Jaimal Singh ji postponed his relinquishment of body by a day as that day the destined time has passed.

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Bhairo Singh asked dear father if the death was also under his control ?

Sant Jaimal Singh - O this is the minimum achievement after meeting Satguru Ram singh ji.

By appearance Sant jaimal Singh looked like an ordinary villager. He would not be well dressed to appear like a saint. None could know that he was a great spiritual personality.

During the day when Sant ji was basking in the sun and combing his hair, some of his relatives reached there. They saw sant ji hale and hearty and scolded Bhairon Singh for spreading wrong news.

Sant Jaimail Singh ji while responding to the relatives said, "I will relinquish my body tomorrow. You would then repent."

Next day again Sant ji took his usual morning bath; he asked Bhairo Singh to go out to see the time; In the mean time Sant ji relinquished his body.

Such souls die and take rebirth as per their own will. The deity of death has no control over them. In jail the doctor and other officers live along with the prisoners. The cat eats a rat but with the same teeth carries kittens from place to place. Similarly the death loves the liberated souls and obeys them.

Those who become one with the Satguru are respected by everyone. It is the duty of all of us to always seek benevolance of the Satguru and live according to his will. Gurbani states-

Jithai milhe vadeaaeeaa sad khusian sad chaao.

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Tin mukh Tikae nikaleh jin man sachaa naao.

P-16

There where greatness, eternal peace and everlasting joy are bestowed, the faces of those whose minds are attuned to the true name are annointed with the mark of grace.

Also

Har Dargeh Gursikh painaaeeh,
jinha maeraa satgur Tuthaa.

P-451

The Gursikhs are robed in honour in the court of the lord, My true Guru is very pleased with them, and

Kharr dargeh painnaaeeh
mukh har naam nivaas.

P-21

They are dressed in robes of honour in the court of the lord, the name of the lord is on their lips.

Raja Janak

Though a Raja he was a great saint who ruled but remained indifferent to Maya. For ordinary human beings it is impossible to behave indifferently towards Maya which is a great supernatural power.

Sukdev though a rishi could not believe Raja Janak to be a great saint. He was astonished how a Raja could be indifferent to Maya. He went to the Raja and put forth his confusion to him. The Raja gave Sukdeve a plate full of oil and asked him to make a round of the city but ensure that the oil does not spill over.

Sukdev took a round of the city, ensuring that the oil does not spill over and came back.

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On his return Raja ji, Asked Sukdeve, "what was going on in the city" ?

Sukdev - I do not know any thing about happanings in the city as I was all the time cautious of the oil getting spilled over."

Raja - "Same is my condition. Though I am a Raja, I am always cautions about the spilling over of oil. I am all the time tuned to the Lord. I am only scared lest I may get untuned with the Lord even for a while."

Sukdev accepted him as his guru. Sukdev being a *Brahmin* did not mind touching the feet of a *kashatareya*. Gurbani states-

Jaat najaat daekh mat bharamohu,
suk janak paggee lagi dhiaavaigo.

P-1309

Do not be fooled by appearances of high, low social class. Sukdev bowed at the feet of Janak and meditated.

Sukdev though a born rishi was without a Guru. So his kowledge was incomplete. He had to bow at the feet of Janak, accept him as his Guru, before he could flourish in spiritualism, Gurbani has also rejected a person without a Guru, It says,

Satgur baajho Gur nahee koee,
Nigurae kaa hai nao bura.

P-435

without the Trueguru, there is no Guru at all, one who is without a Guru has a bad reputation.

Bhai Gurdas has described the history of Raja Janak

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in his poetry as under. When the Raja left for his heavenly abode then-

Deyv lok no chaliaa Gan Gandharbh subhay sou khavaasee.
Jampur gaiea poukcar sune vilalaavini jee narak nivaasee.
Dharam Raai no aakhianu sabhana dee kari band Khalaassee.
Karay baynatee Dharam Raai hau sayvake Thaakur abinaasee.
Gahinay dhariaonu iku naam paapaa naal karai nirajaasee.
Paa sang paapu n pujanee gurmoukhi naam atul n Tulaasee.
Narakahu chhoutay jeia jant katee galaon silk jam phaasee.
Moukati jouegati naavai dee daasee.

Along with gans and gandharvs (celestial musician) he went to the abode of gods. From there he hearing the cries of inhabitents of hell went to them. He asked the god of death Dharam Rai to liberate all of them. Hearing this the god of death told him that he was a mere servant of the eternal lord (and without his orders he could not liberate them). Janak offered a part of his devotion and remembrance of the name of the Lord. All the sins of hell were found not equal even to the counter weight of balance. In fact no balance can weigh the fruits of recitation and rememberance of the Lords name by the gurmukh. All the creatures got liberated from hell and the noose of death was cut. Liberation and the technique of attaining it are the servants of the name of the Lord.

Raja Janak was a liberated soul. He had become one with the Almighty Lord. With the power of name of the Lord, and his having become one with the Lord, he was able to liberate all the inhabitants of hell. The sins of numerous persons together could not be equal to the counter weight of mediation on Naam for a short while.

We have been blessed this Naam by Satguru Nanak Dev ji. He meditated on it for forty aeons and then blessed

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us with it. It is the most powerful incantation in this yug. This is the panacia for all ailments. I have therefore been repeatedly stressing upon you to contemplate on Naam as much as you can. Gurbani states thus-

Naam Nidhaan jin jan japieo
tin ke bandhan kaatae.

P-496

Those humble beings who chant the treasure of the Naam, the name of the Lord, have their bonds broken.

Also,

Jo praanee govindh dhiaavai !
Parriaa unparriaa Param gati paavai

P-1927

The mortal who meditates on the Lord of universe, whether educated or uneducated, obtains the state of supreme diginity.

Further,

Bhaeio pargraas sarab oujiaaraa.
Gur giaan manehi pragtaaio.

P-209

The Divine light has dawned and everything is illuminated, The Guru has revealed this spiritual wisdom to my mind.

What is this spiritual wisdom ? This is enlightenment of the mind of the devotee that the primeval lord is all pervading. The Lord is present in everything that you see around. Everything belongs to the Lord only.

It is very difficult to fully, characterise a liberated soul. I had opportunity to meet such souls. They only have

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acquainted us about heaven, Otherwise it was not possible to know anything about the next world. We must learn something from their lives. Never hurt anyone's feeling, contemplate on Naam and dole out something. Guru Gobind Singh ji has held the donation of food at the top of all donations. Feeding the hungry and providing clothes to the naked is the best service.

Satguru Ram Singh ji has ordered--If a butcher comes at your doors with chopper socked in cows blood, he must be served food. If you did not do so you would never be pardoned. Service to the poor is service to the Satguru.

Live Together

The population of sikhs in the world is just 0.39%[2]. Even in India their population is 1.9%. Inspite of such a low percentage of population, the number of factions amongst sikhs are too many. Each faction is concerned with its individuality only. None is bothered about the sikh panth as a whole. The enmity amongst factions is so high that they do not even want to talk to others or listen to Gurbani together. This is the status when we all have one Guru, one Gurbani, and one Amrit. We might meet in a train or in a business meeting for a short while but can not meet at Gurbani recitation which states that-

Bisar gaee sabh taat praaee.
Jab te sadh sangat mohi paaee.

P-1299

I have totally forgotton my jealosy of others, Since
I found the Sadh Sangat, the company of the holy.

Our state however is just the opposite of what the Gurbani states. No one thinks and works for the larger

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interest of sikhs. This is so when we are living in an era of democracy. Our existance as a whole even is negligible to affect anyother party.

We must love each other, respect everyone. Listen to each other's views. In case of differences try to convince the other in a friendly way. Every one should join in the Gurpurab procession. Let people know that the sikhs are united.

We all pray daily in the name of our Guru and wish a happy and prosperous future for everyone. This includes all human beings and animals also. Our practical life must also be according to our prayer. When we sincerly wish happiness for others, they too can not think of anything wrong against us.

So live together and always seek the blessings of the Satguru.

Notes

1. As per sensus 2011.
2. Heer and Ranjha Heroine Hero of an ancient love story.

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Updesh-1959-7

HONOUR ALL

During informal discussions with some of the senior persons we observed that it was essential to honour the idea of every one. Some times even an ordinary man can give a very useful idea. This is the only way of progressing in life. This would help in creating a close understanding and a feeling of brotherhood.

In my childhood I saw a small booklet titled 'Four Hermits.' They were very intellegent persons and used to perform even surgeries to cure patients. They happened to get a patient in whose brain a centipede a creature with numorous legs (kan khajura) had entered. The hermits opened up the scull, spotted the creature but it could not be lifted with forceps as it had caught the flesh of the brain rigidly with all the legs. The disciple of the hermit brought a heated iron rod, touched it at the centre of the creature, its legs got released from the flesh and it could be removed easily.

Thus we should never under score the idea of even an ordinary person.

I would like to add here that in our ancient literature, instruments to shear even the hair are mentioned. Those people were very knowledgeable to perform any surgical operation.

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If we all start meeting together and discuss issues in cordial environment, honour each other's views, then we can certainly achieve a lot. This would as well be a great service to the sikh panth.

Responsibility of Women

Kabeer ji has described the women as the *Aradh sareeree*, ie the half of a man's body. Guru Nanak Dev ji has also said,

So kio manda aakheeia jit jammai Rajan.

P-473

So, why call her bad ? From her kings are born.

Thus why the women who gives birth to the kings, be called bad ? She needs to be respected.

Satguru Ram Singh ji has also said in one of his Hukam Namas 'Killing of girls is a great crime; I am unable to state all the virtues and worth of women.'

Now the river of adversity, jealousy, hatred and crime is fully flooded. Under a flooded situation a single farmer can not do anything, but if all the farmers join together they can build up a dam and save their fields. Similarly the women today, have to bear responsibility of proper building up of children. The women only can discharge this great responsibility.

The women must wake up early in the morning; take bath and then contemplate on Naam. They should wake up their children also and bathe them. While churning the curd they should sing Gurbani. The children would also listen to them and try to follow them. The mother should tell stories of Satguru's and saints. Narrate the martyrdom

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of Bhai Taru Singh, Mani Singh and Bishen Singh to the children. They should narrate to children how the sons of Guru Gobind Singh were martyred. How Satguru Ram Singh ji had started the Namdhari Panth ?

These would have a deep effect on the mind of the children. They would try to follow these as much as they can. The children would learn that all that they are eating and enjoying has been gifted by Satguru ji so they must thank him daily. They must spare at least one hour for remembering Satguru ji by contemplating on Naam.

A sapling if grown straight becomes a useful tree. Similarly right type of education to the child in his primary stage would put him on a strong foundation. The teachings of the mother would become a base of his thinking and actions. He thus becomes a responsible citizen and a progressive member of the society.

Environment at home

The environment at home plays a very important role in the bringing up of a child. It affects the mind of the child deeply. Thus everyone at home has to contribute in the nourishment of the child.

The father who returns late fully drunk after seeing a movie will cast a very bad effect. In fact this one act of the father is enough to nullify the positive efforts of the mother. Thus the father has also to play a positive role. He must also get up early in the morning, take bath, contemplate on Naam and recite Gurbani. The parents should read stories of the saints, martyrs and the Satguru from some ancient granth like the Janam Sakhi. The parents must display high character and humility. The child

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must be exposed to the functions at Gurdwara and taught to do mannual service eg washing the plates and other services. This would develop humility in the child.

The parents should enlighten the child about the good and bad acts. He must be taught about the adverse effects of cinema.

The language used at home must also be decent. The child should not be scorned on trifles. He should be counselled properly.

The child must be blessed with Guru mantar and taught to meditate. He must be taught gurmukhi alphabet and reading of Gurbani.

Thus the production of a responsible citizen can be accompalished only if the parents discharge there responsibilities well.

THE EDUCATION

The next important stage is the education of the children. According to me the first three years the child should spend in a religious school. The teacher of this school should be well experienced and talented. He should be above fifty year of age so that he has experience of celibacy and active life. The teacher should be respected by parents. He would teach the children Gurmukhi alphabets and make them learn Gurbani. He would himself lead a life of chastity and high discipline and instigate the children to emulate him. The children would thus become knowledgeable about the basic principles of the religion.

Thereafter the child should be given practical training in various trades eg carpentry, blacksmithy etc. In two

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three years the child would become habitual of working with his own hands. Thereafter his normal education should start. After completion of education if the child is unable to get a job he would be able to use his practical skill and stand on his feet. A few days back I read in a paper in Delhi that an M.A. pass boy is working as a constable in Police department. The practical training would not let him to the frustrated as he would be confident of his skill.

Another responsibility to be taken by the elders is the growth of intelligant children of the poor. You must ensure that a student who is intellegent but unable to countinue his studies due to his family circumstances is helped monetarily to continue his studies. You must have a special welfare fund to help such students. This would be a great service to the society and the nation as a whole. While serving such students do not bother about their cast or creed. The students must know that they are being helped by a particular society so that they feel obliged to it. You should also be happy to have developed the carrier of a student and thereby raised the standard of the family.

I would request you all earnestly to work for the progress of the poor. This would be your service to the Guru as well.

Gurbani states that-

Dhan Dhann pita dhan dhann kul,
Dhan dhann su janani jin Guru jania maae.

P-310

Blessed blessed is the father, blessed blessed is the family, blessed blessed is the mother who gave birth to the Guru.

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The family in which the Guru incarnates is blessed. This all is from worldly point of view that the primeval lord whenever incarnates choses a family which he blesses. He otherwise does not take birth Gurbani states-

So mukh jalae jit kaheh thhaakur joni

P-136

Let that mouth be burnt which says that our Lord and master is subject to birth.

The Lord simply adopts his own set system of coming to this world and then going back. Once he chose a particular family then the rest of relationships automatically get created. Guru Gobind Singh ji states in Dasam Granth Sahib ji--

N taako koee taat maataa N bhaaiang.
N putaran N pautrang N daaieaa N dae-ie-ang.

D.G. P-40

He hath no father mother and brother. He hath no son no grand son and no male and female nurses.

Thus all the worldly relationships are just for discharging some of the activities, otherwise the lord has no relationship at all. However it is a matter of great privilege to become the parents of the Lord. It is a great honour from worldly point of view.

A maternal cousin of Satguru Ram Singh ji had taken a contract of construction work at Ferozepure. After leaving the army Satguru ji stayed with him for some time. The Punjab had then been annexed by the British. There was one Sobha Singh working there. He lived for 117 years. I have met him. He requested Satguru Ram Singh ji, "My Lord we are very poor. The farmers give us only

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third class grain and do not treat us well."

Satguru ji replied, "I have incarnated in the family of Ramgharias, I will wipe out all their miseries and make them prosperous."

Look, the Ramgharias of Africa you are well placed, you are better even than the Rajas. This is all because of the boon of Satguru Ram Singh ji. It all the more calls for your service to the poor. The family in which the Lord incarnates is blessed as per Gurbani. You should always thank Satguru ji for his blessings.

AVOID ARGUMENTS

Nowadays we have developed a habit of arguing too much. We may not know even an iota of the subject still we can put forward logic against an intellectual. This only adds to enmity amongst us. Ever since we organised the sarab-samperdai conference in 1934 at Sri Bhaini Sahib, we have truely followed the decisons of the conference.

The decisions were that each one should propagate the virtues of his faith without casting aspersions on others. One can praise that Granth Sahib ji is the Guru but never say that the Guru can not exist in form. Similarly others can praise the Guru in form but never say that the Granth Sahib ji can not be the Guru. Every participant agreed on this philosphy. Many of the small issues were resolved and the feeling of affinity increased amongst various factions. We the Namdharis follow this decision even today. So listen to everyone patiently. The points of differences if any can be discussed in a friendly way.

We must all honour every word of Gurbani and try to

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follow its teachings. Everyone must recite it regularly and try to learn by heart as much as possible. For Namdharis it is essential to complete a sadharan paath on the birth of a child or on the death of some one. Thus we can not live without Gurbani. It is our heart and soul.

All should wake up early, take bath including head wash then recite Gurbani. More you follow this practice the more your intellect would be purified. Respect everyone, be humble with Gursikhs. Gurbani states-

Sunni man miter piaariaa
mil vaelaa hai eih.

P-20

Listen, O my mind, my darling, now is the tme to meet the Lord.

So follow the code of conduct and the tenets of belief of Sikhi earnestly, seek the blessings of the Satguru, love everyone, help the poor. Contemplation on Naam is the only way to lead this life successfully.

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Updesh-1959-8

Hola Mahalla

Scrutiny of the ancient literature reveals that the festival of Holi is being celebrated right from the Satyug era. Guru Arjan Dev ji has also described it as holi in his following Gurbani.

Holi keenee sant saev.
Rang laagaa ati laal daev.

P-1180

I celebrate the festival of Holi by serving the saints.
I am imbued with the deep crimson colour of the lord's divine love.

Thus Holi continued to be celebrated even upto the time of Guru Tegh Bahadur ji.

Guru Gobind Singh ji however changed it to Hola. He as well added Mahalla to this festival. Mahalla is a persian word, which means thus--'M' - means-with, and halla means attack. Guru Gobind Singh ji divided the sikhs into two groups, equipped them with requsite arms and made them attack each other. This was to inculcate the tricks to learn the fighting skills in sikhs.

This practice continued to be followed upto the khalsa rule in Punjab. Thereafter its sanctity was defiled very badly. It became an occasion for the drunkerds and meat eaters for merry making.

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Satguru Ram Singh ji revived it in 1922 Bikarmi ie 1868AD. from village Khote. There after the hola festival is being celebrated continuiously at one place or the other. This year the Hola festival is being celebrated in Kampala city of Yoganda, Africa. I congratulate the Sadh Sangat here for organising this function. As per Namdhari maryada hundreds of Bhogs of Sadharan paaths of Sri Adi Granth Sahib ji are also performed on this occasion. May the Satguru bless the Sadh Sangat for a happy and prosperous future.

Guru Balak Singh ji

Today the Sadh Sangat has asked me to state about the apostleship of Guru Balak Singh ji. We have been strictly following the principle of propogating our virtues without casting aspersions on any one else. Thus I would try to express the truth of apostleship of Guru Balak Singh ji as best as I can.

Although the Satguru exists all the time still in Kalyug we regard Guru Nanak Dev ji as the first Guru. Guru Nanak Dev ji started practice of nominating the sucessessor when the predecessor decided to go to his heavenly abode. In sikh panth apostleship has been practiced in three different ways.

First of Guru Nanak Dev ji. He was not blessed with apostleship by any one. He was a divine soul born with all powers. He was thus a born apostal.

The second system was that the predecessor offered five pices and a coconut at the feet of the successor and bowed before him. The third system was developed by

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Guru Harkrishen ji. When he decided to go to his heavenly abode at Delhi, no successor was then present there. So Guru Har Krishen ji simply uttered that the Guru is present in Baba Bakala. There was no offering but only an order for a particular individual whose name also was not announced.

The first indication about the 11th and the 12th Guru has ben given in the Sakhi of Ajita Randhawa in the Janam[1] Sakhi of Bhai Bala.

The second reference is in Suraj Parkash. Alam Singh the disciple of Guru Gobind Singh ji requested Guru ji to explain as to how people would have the glimpses of the Guru after he decides to go to his heavenly abode ? Guru ji's answer is stated thus in Suraj prakash.

Baer giaaravee ham chal aavaehi
tiss te koe na ham lakh paavehi.
Panth khalsa khaytee mayree.
Karoho samhhalan mai tiss bayree.

Suraj prakash P-5642

When I descend the eleventh time then no one will be able to recognise me. The Khalsa panth is my crop I will then look it after in a covert way.

Again Guru Gobind Singh ji states in Gurind Nama that the first ten Gurus would use the sixteen miraculous spiritual powers. The eleventh one would lead a covert life. Guru ji write thus,

Jaamae dhaarae das Gur nav sati kala sudhaar.
Gupat giaarawaan khaylesee koe na paavai paar.

-Gurind Nanak pat.-10

The Nanderh episode was thus only a delusion in the

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eyes of the then rulers. Satguru ji desired to spend rest of his time in disguise as per his will. Guru Gobind Singh ji lived in disguise for 104 years. He spent last period of his life as Baba Ajapal Singh ji at Nabha. Baba Saroop Singh ji the great grand father of S. Kahn Singh ji Nabha was a close and trusted disciple of Baba Ajapal Singh ji. He even had an occasion to see the stab gash onthe side of Baba ji's belly. When asked Baba Ajapal Singh ji replied, *"It is the same that was caused by the pathan in south."*

This confirmed the belief of Baba Saroop Singh that Baba Ajapal Singh ji was none other than Guru Gobind Singh ji.

After Baba Ajapal Singh ji, Baba Saroop Singh was appointed the first Mahant of the Dera. He narrated all that he had experienced to his grandson Baba Narain Singh ji who succeded him as Mahant of the dera after the demise of Baba Saroop Singh ji. Baba Narain Singh ji. got the entire history written by his son Bishen Singh. The book remained hand written only. Bhai Kanh Singh ji Nabha the brother of Bishen Singh, got this published in the Phulwari magazine-Vol-3, page 5 in 1927.

This book narrates that Baba Ajapal Singh ji along with his five beloved disciples went to meet Guru Balak Singh ji and offered five spices and a coconut and anoninted Guru Balak Singh ji with apostleship. Giani Gian Singh ji states thus in his opus Panth Parkash--

Never the less,
The tenth master appeared in person and informed him;
Ram Singh is my incarnation
Partaking of an element of mine,

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I have
Therefore
entrusted him,
and none else,
with my authority.
The masters message was clear and firm.

This is how we regard Guru Balak Singh ji as the eleventh Guru. If any one does not accept him as Guru, we have nothing against him.

ANY NUMBER OF GURUS

During the period of Guru Gobind Singh an important incidence took place which has been written in Suraj prakash at page 5083.

Once Guru Gobind Singh ji was sitting with some disciples, Saeead a curious disciple of Bhai Nand lal came for the Darshan of Guru ji. He was fully soaked in love for Guru ji. He offered one thousand five hundred gold coins to Guru ji. He then had tears in his eyes and touched the feet of Guru Gobind Singh ji with great reverence.

Satguru Gobind Singh ji asked, 'whose disciple are you and with what purpose you have come here."

Saeead replied, "My Lord, Nand Lal is my Guru." Alam Singh who was then performing the service of fly whisk got angry and said, "You have come to pay your reverence to Guru Gobind Singh ji the lord of three worlds and still you are naming Nand Lal as your Guru in his presence."

While Alam Singh continued to scold the saeead Guru Gobind Singh ji interrupted him and said, "I anoint Nand Lall as the Guru."

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Thus when the Satguru is pleased he can anoint any number of Gurus.

A similar incident took place during the period of Guru Nanak Dev ji. Guru ji went to meet Jhanda Baddi. He was fully convinced by the humility and the spiritual staus of Jhanda Baddi, so satguru ji anointed him as satguru. In Janam Sakhi it is very clearly written that he was anointed as Satguru.

I have talked all this on the bases of ancient available record. If any one does not accept this, it is his sweet will. We have nothing against him. Our policy is to propagate our mission and what we feel is right. It is not to hurt anyone's feelings.

The lord has created us all. He has deputed us on various duties according to our specialisation. Each one is doing his best. None should criticize anyone else. Love everyone.

Circumambulations during Marriage

Another question that I have been asked is about the circumambulations at the time of marriage. In this respect I would like to call upon the history. It is well known that Guru Gobind Singh ji was the first one to bless the sikhs with Amrit and make them follow the code of conduct of five k's. Similarly Satguru Ram Singh ji was the originator of the modern Anand ceremony of sikhs. Satguru ji started this custom on 4th June 1863 at village khote. Here six marriages were performed. The government was reported against this custom adversely by Brahmins. As a result the English escorted Satguru Ram Singh ji under police escort to Sri Bhaini Sahib and asked him

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to stay there only. Satguru Ram Singh ji then had to attend the court at Ludhiana daily for twenty eight days. The decision of the court was in the favour of Satguru ji and the Anand ceremonies continued.

This marriage system was then taken up by an Arya Samajist in the council of Rai Sinha, that there being no marriage act of Sikhs the children of sikhs are thus illegitimate. Maharaja Ripudaman Singh as crown prince was the member of this council. He took this subject seriously. There was another noble personality Sant Jawala Singh ji, who was the tutor of Maharaja Bhupinder Singh. Maharaja Bhupinder Singh was my coeval.

Ripudaman Singh came to me in 1910-11 at Sri Bhaini Sahib along with Sant Jawala Singh ji to know about the marriage ceremony being performed by Namdharis.

They noted down that these marriage ceremonies are being performed for the last fifty years. Only on the basis of this evidence the sikh marriage act could be passed.

The Anand marriage system involved, first of all performing Havan by reciting-chaupai, Jap, Jaap, Chandi Chariter, Akal Ustat, Ugardanti and Chandi Di Var. A pavilion on four bamboos at four corners of the squar around the havan yug is erected under which the marriage ceremony is performed. The couple is baptised with Amrit. Sri Adi Granth Sahib ji is installed. The Gurbani composed by the fourth Guru, Guru Ram Dass ji in Suhi rag is recited and the couple asked to revolve round the sacred fire four times in anti clock wise direction. Hindus perform these rounds in clockwise direction, Thus keeping their right hand inside the body.

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However ever since the sikhs were baptised and equipped with sword on left side, the sikhs started making these rounds in anti-clock wise direction. The reason was that the sword is on the left side, by revolving in anti-clock wise direction the left side of the body being on the inner side the revolution is performed around the sword also. Thus the sword as well is honored.

THE KARRAH PARSHAD AND THE SWORD

Third question by Sadh Sangat was regarding first offering the Karrah Parshad to sword. Those who have faith in this custom, I offer my felicitations to them. As far Namdharis are concerned we do not dedicate the Karrah Parshad to the sword, but to the Satguru in form. While performing supplication we say--*'O' The Lord Satguru Ram Singh ji, The sacred Karrah Parshad is hereby offerered to you. You kindly taste it so that the same could then be distributed to the Sadh Sangat.'*

GIVE UP EATING MEAT

Gurbani states thus

Gehla loku n jannda
Hans, n kodhra khaaie.

P-1381

The thoughtless people do not know that the swans do no eat grain.

The Guru has made the sikhs as swans. Their job is to eat pearls and not the excreta.

Here the question is not of Namdharis and non Namdharis. We are all the sikhs of Guru Nanak Dev ji. We have all been baptised by the Amrit of Guru Gobind

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Singh ji. It is unbecoming of the sikhs to eat meat.

The meat eating and drinking are the two worst obstacles in the spiritual advancement of sikhs. Gurbani advises to follow the path of truthfullness and live a life of sanctity. It is a moral obligation of all the sikhs to follow the Gurbani word by word.

There are some who discard drinking but not the meat. There are enogh orders in Gurbani discarding both of these.

On 12th April 1857, Satguru Ram Singh ji decided to rejuvenate the sikh panth. Satguru ji baptised five Gursikhs and started the Namdhari panth ie sant khalsa. The old sikh tenents of belief and maryada could not be available in Punjab. So Satguru ji deputed Bhai Rai Singh to Hazoor Sahib to note down the prevalent maryada. He stayed there for three and a half months and noted the prevalent maryada. The maryada being followed by the head priest was the real Gursikh maryada, Hence the same was adopted by Namdharis. This Maryada totally discards eating of meat and drinking of intoxicants. It encourages the disciples to contemplate on Naam and recite Gurbani. It advises the disciples to follow the path of truthfullness and every word of Gurbani in their life. Gurbani states-

Aaia sunan paran kau bani.
Naam visaar lagehi un laalach
birthaa janam praani.

P-1219

The mortal came to hear and chant the word of Gurubani. But he has forgottan the Naam, the name of the Lord and he has become attached to other temptation. His life is totally worthless.

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Satguru ji further advises the mortal to follow the right path.

Pehila pehar dhandhai geiaa doojai bhar soieaa.
Teejai jhaakh jhakhieaa chouthai bhore bheiaa.
Kadd hi chit na aaieo jini jeeo pind deeiaa.

P-43

The first watch passes away in worthless affairs, and the second passes in sleep. In the third they babble nonsense and when the forth watch comes, the day of death has arrived. The thought of the One who bestow's body never enters the mind.

The mortal thus remains engaged in wasteful activities day and night. He never thinks of feeling gratified to the Lord who has blessed him with all the comforts. How do we expect the lord to protect us when we never remember him ?

Guru Gobind Singh while creating the Khalsa has made very rigid rules regarding eating and drinking. Satguru ji is not happy with Sikhs who eat from any where and anything. He says, "I honour the code of conduct--maryada, more than a mere individual." He is thus not happy to just see our faces. He has held maryada at the top of everything. It is thus the moral obligation of all the sikhs to follow the teachings of the Guru religiously.

I would particularly like to sound the Namdharis who tresspass the Maryada. I feel ashamed when I learn that some of those who promised in Sadh Sangat not to eat meat & drink liquor, have again started the use of these things. If they can not give up the use of these things, it would be better for them to leave us. If they however want to continue in this sect they would have to rigidly follow the maryada also.

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I may warn everyone that after death none else but the Naam would help in the court of the almighty The offenders would then be punished.

HONOURING THE TALEATED

The Hola Mahalla function is now coming to the close. Many musicians, lecturers and poets have participated in the function and displayed their talents. It is customery that all such personalities be honoured by the mangement. Such honour must not be evaluated in money value, it itself has an importance.

When a poet is presenting his poem, he feels much more felicitated when the audience praises his poem. He regards this praise much more than the customery honour.

Similarly when a musician is singing, he feels much more felicitated when some one in the audience praises his Raag.

We thus request all the participants who are going to be honoured to please not evalute the honour in terms of money. It is a heart felt gesture, a little bit of course, which they may kindly accept.

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Notes

1. The excerpts form the sakhi of Ajita Randhawa in the Janam Sakhi of Guru Nanak Dev ji are given in subsequent pages. The photocopy of the relevent pages Janam Sakhi are given on pages 236, 238, 240 & 242. The English translation of these pages are given on pages 237, 239 241 & 243.

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ਨਉਮਹੀਨੇਗੁਪਤਰਹਾਂਗੇ।ਤਾਂਫੇਰਭਾਈਜੋਗਨਕਾਕਹੇਗੀਸੋਗੁਰੂਮਨ
ਗੋਭਾਈਗਨਕਾਪੁਛੇਕਈਕੋਟਿਪਾਪੀਤਰਜਾਨਰਹੇ।ਤਾਂਗੁਰੂਛਡੇਰਹਿ
ਨਰਹੇ ਫੇਰਆਜੀਤਿਆਲੋਕਕਹੀਨਰਹੇ।ਜੋਗੁਰੂਕੋਈਨਾਹੀ।ਭਾਈਉਸਨੂੰਨ
ਰਵਾਜਾਮਾਂਕਹੀਨਰਹੇ।। ॥ਤਾਂਫੇਰਆਜੀਤੇਰੈਧਾਵੇਅਰਦਾਸਕੀਤੀ
ਹੇਸਚੇਪਾਤਸਾਹ ਫੇਰਸਿਖਕਿਸਦੀਪੈਰੀਪਵਨਰਹੇ।।ਤੇਕਿਉਂਕਰਵਰ
ਤਾਰਾਵਰਤੇਗਾ ਫੇਰ ਗੁਰੂ ਆਪਲੇਪਾਰਜਾਮਾਨਾਹੀਨਰਹੇ ਕੋਹੋਰਕਿਤੇਵ
ਰਤਨਰਹੇ।। ॥ਤਾਂਬਚਨਹੋਇਆ ॥ਭਾਈਆਜੀਤਿਆਸੋਏ
ਸਬਦਮਿਹਰਵਾਨਹੋਦਾਹੈਤਿਥੇਹੀਬਖਸੇਗਾਕਿਆਘਰਕਿਆਬਾਹਰ
ਏਹਆਦਿਜੁਗਾਦੀਰੀਤਚਲੇਲੇਕੀਹੈ।।ਤੇਬਚਨਆਜੀਤਿਆਹੋਂਜੋਪੁਛਿਆਹੈ



ਕੋਕਿਉਂਕਰਵਰ ਤਾਰਾਵਰਤੇਗਾਸੋ
ਭਾਈਜਬਦਸਦਾਂ ਜਾਮਾਹੋਵੇਗਾਤੇਜਾਂ
ਵਾਂਗਪਤਝੜ ਤੇਗਾਤਿਸਤੇਪਿਛੇ
ਅਪੈਆਪਣੀਹੋ ਇਕਰਵਰਤੇਗੀ।
ਅਤੇਕੋਈਕਿਸੇ ਕਉਂਵਦੇਗਾਨਹੀ
ਤੇਸਿਖੀਐਸੀਚ ਲੇਗੀਸੋਮਨਭਾਂਵਦੀ
ਕਰਨਰਹੇ।ਅਤੇਕਿ ਤਨੇਹੀਪੈਬਗੁਰੂਕੇ
ਘਰਵਿਚੋਨਿਕਲ ਨਰਹੇਐਸੀਕਲਾਵ
ਰਤੇਗੀਕੋਜੈਸੇਸੋਇ ਕਬਾਪਕੇਬੇਟੇਹੋਨ
ਕੋਕੋਈਕਿਸੇਨਲ ਵਰਤੇਗਾਕੋਈਕਿਸੇ
ਨਾਲਵਰਤੇਗਾ।। ਸਲੋਕ। ॥ਧਾਰਚੋਲੇਗਹਿਰਾਸਿਅੰਤਰਿਦੇਖੇ
ਦੋਹਾ॥ਸੁਆਂਗੀਹਰਿਪ੍ਰਭੂਹੋਇਆਨਹੀਮਿਲਾਵਾਤੋਇ।। ੪ ੬੫।। ॥ਤਥਾ
ਸਕਾਪ੍ਰਮਾਰਥ॥ ॥ਭਾਈਆਜੀਤਿਆਬਾਰਵਾਜਾਂਸਦਗੁਰੂਹੋਵੇ
ਗਾ ਨਿਰਲੇਪੁਸਭਤੇਨਿਆਰਾ ਨਿਰਲੇਪ ਸਭੁਦੁਨੀਆਂਤੇਨਿਆਰਾਰਹੇਗ
ਅਤੇਆਪਕੋਸਭਦੇਗਾਨਾਹੀ॥ਔਰਨਿਰਮੋਹਹੋਵੇਗਾ ਅਤੇਆਸਰਾ
ਜੋਸਏਗਾਸੋਇਕਅਕਾਲਪੁਰਖਕਾਲਏਗਾ ਤੇਤਿਸਕੋਕੋਈਲਖ
ਨਾਸਕੇਗਾ ਸ਼ੁਭਸੀਸਬਦਉਚਰੀਐਗਾ ਔਰਸਬਦਕਮਾਈਐਗਾ॥
ਅਰਜੋਸਿਖਹੋਵਨਗੇਤਿਸਕਉਛੀਸਬਦਹੀਦਸੇਗਾ॥ਅਗਤਿਸ

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For nine months the Guru would live a covert life. The the Guru would do whatever the harlot demands. Thus crores of sinners would cross the ocean of mundanity because of the harlot. So the Guru would live there. People would then say that there is no Guru. He would be called the eleventh Guru.

Ajita Randhawa then requested Satguru Nanak Dev ji to clarify as to whome would the sikhs then bow to and what would then be the environment. Also, whether the Guru would take birth in the Guru's lineage or would he exist some where else. Guru Nanak ji replied, Bhai Ajita where ever the word of the Lord blesses there the Guru would exist. Whether at home or anywhere else the Guru and the disciple have always existed. Bhai Ajita your question is regarding environment after the tenth Guru. So listen,--After the tenth Guru the eleventh Guru would lead a covert life. People would become self willed. No one would listen to any one. The Gursikhi would also be self willed. Everyone would have his own way of life. Many a small new cults would get created from the panth. Such a super natural power would prevail that each son of a father would follow a different cult. Sikhs would be self willd. No one would like to mix with the other. *Slok*

Gur cheiley rehraas antar vaekhae tohi.
Suaangi har prabh hoieaa naheen milaava tohi.

This means thus--Bhai Ajita when the twelveth Guru would appear...

Barahwa jaamaa jad gooroo hovaega,

He would be unsupported and unattached to any one. He would remain aloof and not make himself known to anyone. He would be indifferent and not get involved in the world. He would seek-refuge only under the primeval lord. No one would be able to recognise him. He would pronounce only the name of the Lord, which would act like Suli-kill all sins of the man and transform him to a saintly life. He would acquire the name of Lord as his wealth. He would bless his sikhs also with the same Naam....His path of truthfullness would progress further on the support of Naam only.

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Thus he would receive oration from the world. Everyone would praise him. All the sikhs who had betrayed sikhi would fall at his feet and seek benevolance. The sikhi would be rejuvenated. The Satguru would feel gratified by blessing the disciples with Naam. The new sikhs would board on his ship to cross the ocean of the worldly affairs. Bhai Ajita who so ever would become his disciple, he would accept everything that the Guru desires. Thus the disciples would get soaked in the bliss of the Naam. Those who would not follow the maryada of the Satguru and do not give up bad deeds, immodesty and criticism of the people, they would never become the disciples of the Guru. The perfedious persons who would not believe the words of the Guru, would also not be entertained by the Guru. The Guru desires that his disciple should not commit adultery, theft, violence and speak evil against others.

The Guru when transfers apostlehip to the next one, then the sikhs would again fall on the path of degradation, commit sins, with the result they would become dammed persons. They would not be able to get the bliss of the Guru's word. They would remain blank and suffer in hell.

Bhai Ajita, the tenth master would also order a rigid code of conduct.

Ajita Randhawa then requested Guru ji, that all the virtues of such dammed persons would go waste. Would their contemplation of Naam also be of any use or go waste ?

Then Guru Nanak Dev ji replied, My son whatever the Guru had said earlier in that also theft, sexual desires and slander are prohibited. Such sikhs would recite and sing Gurbani but would not earn anything. They would remember the tenth Guru in their mind and say that such are the orders of the tenth master. Even in mutual discussion the sikhs would admit that there is no real sikh. Bhai, in Kalyug the tenth master would be a strong incarnation. Many persons would not be able to follow his plain and strong utterance.

...So they would again separate themselves from the Guru and resort

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ਤੇਦਾਬੂਨਾਲੋਬੁਨਗੇ ਤਾਫੇਰਨੀਂਦਿਆਕਰਨਰੇ।।ਸੋਨੀਂਦਿਆਮਨਹੀਹੈ।
ਫਿਰਚੰਨਾਲੋਕਾਕੇਚਉਰਾਸੀਵਿਚਘਤੀਅਨਰੇ।। ਸਲੋਕ।
।।ਮਾਸਕੀਵਾਲਰਾਖਾਰਿਆਰ।ਬੁਉਕੇਢਕਵੋਇਖਆਰ
।।ਸਭੁਕਲਭੁਬੇਨੰਦਰਗੁਬਾਗ।।ਨਾਨਕਦਸਵਾਂਰੂਪਆਪਾਗ। ੫੭
ਤਿਸਕਾਪਰਮਾਰਬਾ।। ।।ਭਾਈਆਜਿਤਿਆਮਾਸਜੋਹੈਸੋਮਾਇਆ
ਅਤੇਕੀਵਾਸੰਸਾਰਹੈ।ਸੋਸੰਸਾਰਮੈਸਾਬੁਰਹੋਇਕਲਗੇਰਾਮਾਇ
ਕੋਜੈਸੋਮਾਸਕੁਉਕੀਵਲਰਾਤਹੈਤਿਉਉਕਲੂਕੇਲੋਕਮਾਇਆਕੁਉਲ
ਅਨਰੇ।।ਪਰਮੇਸਰਕੇਨਪਤਪਤੇਕੁਲਜਾਵਨਰੇ।।ਭਾਈਆਜਿਤਿਆ
ਸਬਦਪਵਨਰੇਅਤੇਕਮਾਇਨਾਸਕਨਰੇ।ਤਾਸਬਦਉਲਦਕੈਮਾਸਲਨੀ
ਉਸੰਸਾਰਕੈਜਲਾਇਮਾਰੇਗਾ ਗਰੱਸਜਲਏਗਾ ਏਹੁਕਲਜੁਗਕੇਲੋਕਅਵ
ਹੋਨੀਂਦਿਆਕਰਨਰੇ।ਆਪੋਆਪਨੇਮਤਚਲਾਉਨਰੇ।ਤਿਤਸਮੇਗੁਰੂਨਾ
ਕੀਅਵੇਗਾ ਪਾਪਬਹੁਤਹੋਵੇਗਾ ਇਸਰਉਸਕਲਜੁਗਸੰਸਾਰਕਉ
ਬੋਰੀ।।ਜਿਉਦੂਰਾਚਾਰਇਸਤ੍ਰੀਹੋਤੀਹੈਅਤੇਧਸਮਉਸਕਉਤਿਆਗ
ਦੇਤਾਹੈਔਰਦਰਦਰਖਆਰਹੋਤੀ।ਫਿਰਤਿਹੈਬੁਉਕੜੀਹੈਅਤੇਆਪ
ਕੋਹੰਸਾਵਤੀਹੈ ਉਰਾਇਸਤੀਕੀਨਿਆਈਕਲਕੇਲੋਕਾਕੋਗੁਰੂਤਿਅਗ
ਦੇਵੇਗਾ ਤਾਏਹਭੀਦਰਦਖੁਆਰਹੋਵਨਰੇ।।ਪਰਬ੍ਰਿਜਮਾਸ੍ਰਕਹਿਰ
ਮੰਦੇਸਿਖਰਹਿਜਾਵੇਗਾ ਸੋਆਖਨਗੇਜੋਸਭਗੁਰੂਹੈ ਅਤੇਭੁਲੇਕਥਾ
ਦਹੈ ਆਪਣੇਚੋਜਕੀਤੇਹੈ ਸੁ।ਓਹਾਕੁਸੇਕੀਨੰਦਾਕਰਨਰੇ।।
ਤਾਆਜਿਰੇਰੰਧਾਵੇਅਰਦਾਸਕੀਤੀ ਹੈਸਚੇਪਾਤਸਾਹੁਜੋਸਿਖਤੇਰੇ
ਪਾਸੋੜਨਰੇ।ਓਹਫੇਰਬੀਕਿਤੇਬਧਸੇਜਾਨਗੇਕੋਨਹੀਬਧਸੇਜਾਨ
ਗੇ।। ।।ਤਾਬਚਨਹੋਇਆ।। ।।ਭਾਈਆਜਿਤਿਆਓਹਫੇਰ
ਗੁਬੂਕੋਨਦੇਸਿਰੇ ਮਿਲਨਗੇ। ਤੇਬਧਸਾਦਨਗੇ ਤਾਗੁਬੂਨਦੇਸਿਰਤੇਸ
ਧਦਦਸੇਗਾ ਤਾਫੇਰਸਿਦਕਰਧਨਬੀਤਬਧਸੇਜਾਨਗੇ।। ਸਲੋਕ
।।ਜੁਗਾਅਰੀਤਰਸਤਰਹੁ ਦੂਸਰਹੁਆਨਹੋਗ।।ਚਉਰਾਸੀਜਾ
ਮੇਪਾਹਿਰਕੇਪਾਛੇਹੋਇਆਅੰਤਪਾਜਤਰਜਾਮੇਭਗਤਿਜ
ਨਬਉਦਹਿਸਭਗੁਰੂਰਾਇਗਲੁਮੁਖਹੋਇਸੋਮਲਰਹੈਮਨ
ਮੁਖਮਿਲਹਿਸਜਾਇਛੁਰਬੇਨੰਨੈਜਾਹਿਰੋਸੰਤਜਨਦੈਪੂ

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to slanders. Since slandering is prohibated, such persons would be put in the cycle of eighty four births & deaths.

Slok

Maas keerraa lagga buriaar. Bhaukey phakarr hoie khuaar.
Sab kal dubae nind gubaar. Naanak daswa roop apaar.

This means thus-Mass is Mayia and the keerraa is the world. The world would be busy in earning and storing wealth the way the keerraa (worm) is busy eating the flesh (maas). Thus maas is mayia and keerra is the world. In this way the people of Kalyug would love wealth. They would forget contemplation of Naam and other virtuous deeds. They would recite the name of the lord but would not be able to gain any thing; So the name of the lord would act adversely and burn the world, swallow the world. The people of kalyug would engage themselves in slanders and start their own cults. At that time the Guru though existing would not be noticed. The people would commit unlimited sins. Thus the kalyug would ruin the world. A lady who leaves her husband to enjoy fornication is abandoned by the husband and then she goes from house to house and becomes a laughing stock for the public. In the same way the Guru would also abandon all apostates. They also would then be insulted and disgraced at door to door.

However the real sikh-one in crores, would survive as the seed of sikhi. Such Gursikhs would repose faith in the Guru and say that he is all pervading. They would not speak ill against anyone.

Ajite Randhawe then requested, O'Satguru ji. Those sikhs who would abandon you, would they ever get pardoned of their guilts or not ? Then Satguru ji replied, Bhai Ajita, They would again get refuge under the Guru and seek His blessings afresh. The Satguru would then again bless them with Naam. They would then repose faith in the Guru. Then only they would be pardoned.

Sloke

Jugaa Jugantar satguru dooser hoaa na hog
Chouraassee Jaamae pehar kae paachhae bhaiyaa alop.
Sattar jaamey bhagat jan choudan satgur raaiy
gurmukh hoaey so mil rehai manmukh lehai sajaaey.
Bhar baerraey lai jaahiga sant janna kaey poor.

...In all the ages only one Satguru has appeared Neither the other

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one exists and nor he would ever appear. In Kalyug he would live in eighty four bodies and then only disappear. Out of these seventy times, He would appear as saint and fourteen times as the lord king. The gurmukh the pious souls would recognise the lord and the self willed ones would be punished.

Baemukh tutihey thut mooae sanmukh Bhaae kabool.
Guru sabad jini jaainaa mitieaa aavan jaan.
Nanak jaata khasam jin aaiae tae parvaann.

The twelveth incarnation will create enormous number of saints. The impertinent sikhs would suffer and die, however the faithfull ones who remain face-to-face with the Satguru, would be accepted by the Guru. Those who believed that the Gurmantar blessed by the Satgur is the real one, would be saved from the cycle of the birth and death. Nanak says, those who recognised the Satguru as their real master would become the true disciples of the Guru.

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Updesh-1959-9

THE FORTUNATE WOMAN (SUHAGAN)

The following kabit, of Bhai Gurdas deserves a very serious consideration by everyone.

Poochhat pathak tih maarag n dharai pagi,
Preetam kai dais kaisae baatan kay jaaeeai.

One seeks from a way farez the path to the beloved lord's abode but does not tread even a step on it. Without launching one self on that path how can one reach the abode of the beloved lord by mere prattles ?

Poochhat hai baid khaat aukhad n sanjam sai,
Kaisai mitai roge soukh sahaj samaaeeai.

One asks the physician-the True Guru, the medicine of curing the malady of ego but does not consume the medicine with dedicated discipline and precautions. Then how can the ailment of ego be cured and spiritual peace acquired.

Someone willing to go to a particular place, enquires from a wayfarer the path to reach there. However he does not move on that rout, then how can he reach there ? Similarly a patient takes a medicine from a physician but does not follow the discipline prescribed by the physician, then how can he get cured ? You are working on various machines. During operation you have to continuously pour a coolant on the tool. This coolant is the required discipline.

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Bhai Gurdas ji has stated above-

Poochhat hai baid khaat aukhad n sanjam sai,
kaisai mitai rogi soukh sahaj samaaeeai.

One asks from the dear and beloved lord husband the way of meeting him but all her actions and deeds are like a Duhagan-the wretched and discarded women, then how can such a seeker wife with deceitful heart ever be called to the nupital bed of the hushand ?

Further-

Gaay Sunnai aankhay mechai paaeeai n param pad,
Gur oupddaysu gahi jau lau n kamaaeeai.

-Kabit 439

Similarly without inhabiting the lord in the heart, singing the praises, listening to his discourses and closing eyes for the beloved lord cannot take one to the higher spiritual state. Reaffirming of Guru's sermons in the heart fully and practicing them is essential.

Suhagan is the fortunate married women who enjoys fully the love and company of her husband. She enjoys all the prosperity and happiness at home.The wretched discarded woman asks her the way to earn the pleasure and company of the husband. The fortunate women advises her thus, as stated in Gurbani-

jo kichhu karae so bhala kar maaneeai,
hikmat hukam chukaaeeai.

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what ever the lord does accept that as good, do away with your own cleverness and selfwill.

What ever the lord husband desires and does, it should be accepted willingly without any hitch. The wife must

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always remain obedient and faithfull to her husband.

Nowadays we rely upon our own cleverness and the power of arguments. Someone may say what is the advantage of *kachhehra* ? What is the use of hair ? What is the use of washing the hair daily ?

This is only our cleverness and negative feelings to argue against even the orders of the Guru. For a disciple these questions are not only useless but harmful also. His moral duty is to obey the orders of the Guru sincerely and in totality.

Some over-clever persons even argue that if you keep calling a particular person repeatedly by name, he feels irritated. Those of you who are always repeating the name of the lord, are not getting his favour but only irritation and annoyance.

If you are fond of cinema, you never forget its story or going to see the picture at a particular time. Similarly the one who is loose charactered or has other bad habits he never forgets these. The theme and story of the picture always keep your mind engaged. Here their cleverness does not warn them against their wrong deeds. Such irrelevent logics are offered only when one is not engaged in the worship of the Lord. We do not then realize the status of the Lord. We regard him lower than our own self. How can we earn his pleasure ? There is an intresting story about a fortunate and a wretched wife.

In a village there lived a fortunate wife with her husband. The wife would endeavour not to do anything that would annoy her husband. She would meet all his requirements, carryout all orders willingly and happily.

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One day the husband returned from the fields fully tired so he straightaway lay down on a bed. The wife was then pounding the grain with a pestle. She was mentally atuned and devoted to her husband. After a short nap the husband asked for water. The wife left the pestle whereever it was and served water to her husband. A wretched women was watching this all. She was astonished to see the pestle not moving from the place it was left. It remained still in the air. She came to the fortunate woman and asked as to how this all happened.

The fortunate woman replied that this was all due to the blessings and pleasure of her husband. The fortunate women explained her the system she follows daily. She said, "When he returns from the fields, I serve him hot water to wash his hands & feet. Then I massage his body with oil. Then he takes his hot water bath. Thereafter I serve him food with great love. A cosy bed is then kept ready for him to take rest. With all this treatment my husband becomes very happy at my services." That day my husband returned from fields fully tired and went straightaway to sleep. All of a sudden he asked for water. I was then pounding the grain in a mortor. Hearing the call of the husband, I left the pestle wherever it was and ran to serve water to my husband.

The wretched women asked her husband that in the evening when he returned from fields he should ask for all the above mentioned things. When the husband returned in the evening the wife served him hot water and food. There after he lay down on a cosy bed to ask for water. The husband was surprised over this changed treatment to him. As he lay down he went into sound sleep. The

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wife kept on waiting for a short while for the call for water but the husband who was fully tired continued to sleep. To wake him up the wife started hitting him with small pebbles, but to no avail. Atlast she hit him with a stone, which hit him in the forehead. With the bleeding forehead the husband was in pain, how could he ask for water ?

The wretched wife earlier used to treat the husband harshly. How could she have patience, respect & love for her husband and how could she follow the fortunate wife.

Our status too is like the wretched woman. We do talk about spiritual personalities, without bothering to know their struggle to attain that status. They could bless the barren women and even change the cycle of aeons. They could bless any number of poor families. They had all the powers. They attained the stage with the blessings of their Guru. They had to surrender themsleves to the Guru and accept all his orders without any hitch and with utmost happiness.

I would like to state here another happening. In Gujranwala there lived one Ganda Singh[1]. He was running a saw mill there and was a great devotee of Sant Kesar Singh ji of Chawinda. Sant Kessar Singh was a great spiritual personality and a very influential personality. He would wear only a kachhehra and a small turban. All of them were sitting in a congregation. Someone informed Sant ji that the factory adjacent to Ganda Singh's mill was on fire. The factory on fire was a cotton spinning mill. so it had stored lot of inflammable articles like oil and cotton. The fire was spreading fast and Ganda Singh's mill too was in danger.

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There was another disciple of Sant ji named Sunder Singh. Hearing the news about fire, Ganda Singh kept sitting near Sant ji unperturbed. Sant ji asked Sunder Singh to create a big hole in the wall dividing the factory on fire and saw mill of Ganda Singh. Sunder Singh first hesitated to obey the orders of Sant ji. Sant ji again asked him, "Why you are not obeying the order ? Sunder Singh could not dare to hesitate further. He immediately went and broke open the dividing wall. The moment he did so the fire stopped advancing towards the saw mill.

How did Sant Kesar Singh ji achieve this status ? He was the fortunate spouse of his lord husband-Satguru Ram Singh ji. He was always and all the time tuned with Satguru ji. He did not give up contemplation on Naam for even a moment. He was so great that he did not have a wink of sleep for about fifty years. Whenever he went to any congregation or Sri Bhaini Sahib, he served supplying water to the kitichen.

He served with S. Hukam Singh[2] for a few years. Once Hukam Singh asked Sant Kesar Singh ji to accompany his daughter, riding a horse, to her village. While returning Sant ji did not ride the horse as it was tired after such a long journey but carried its carriage also on his head. This made Hukam Singh realise the greatness of Sant ji.

Thus it is very difficult to become a fortunate wife. All our actions are against the tenets of a suhagan. So how can we be relieved of our sufferings. Gurbani states thus-

Naanak sohagan kaa kia chihan hai.
Ander sach mukhu oujalaa khasamae maahi samaaie.
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O Nanak, what is the character of the happy soul-bride? Within her, is truth, her face is bright and radiant, and she is absorbed in her Lord and master.

Thus the fortunate happy soul-bride is true to the lord master, she always enshrines the lord in her heart and carries out all his orders smilingly. In sikh history Guru Angad Dev ji was the first such a disciple who served Guru Nanak ji sincerely, devotedly and faithfully. He turned out to be the only one amongst the whole lot to earn the pleasure of Guru Nanak Dev ji. He could succeed him because he regarded Guru Nanak Dev ji as the primeval lord. All others regarded Guru Nanak Dev ji only as a great saint.

Again only Guru Amar Dass ji could earn the pleasure of Guru Angad Dev ji. This continued successively. Satguru Ram Singh ji had numerous subas and spiritually enlightened saints, but only Guru Hari Singh ji could get pleasure of Satguru ji and thus become fortunate soul bride. Gurbani states-

Jeha Satgur kar jaaneiaa
teho jeha sukh hoie.

P-30

As one knows the True Guru, so is the peace obtained. So to become the fortunate soul bride, one has to act accordingly and follow the deeds of a Suhagan. No one can become a suhagan by following the deeds of a duhagan. The deeds and aim must match.

Deeds of Suhagan

In the married life both the wife and the husband have to follow a particular code of conduct. As regards the

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husband he should not look amorously towards other women. He should regard and respect other women as a mother, sister or daughter. A man who does not follow these basic rules and runs after other women is regarded a loose charactered man. He does not enjoy respect in the society.

A wife who is a suhagan must repose full faith in her husband and regard him as lord. She must serve him in all respects and meet all his requirements sincerely. She should regard men other than the husband as uncle, brother, nephew and son. The one who does not follow these rules and runs after other men is regarded a duhagan--a wretched and discarded wife. Such a wife can never earn the pleasure of her husband.

Gurbani states thus-

Pir chhodeiaa ghari aapanaa.
par pourakhai naal piaar.

P-89

Forsaking her husband lord and leaving her own home, she gives her love to another.

Thus how can such a seeker wife with deceitful heart be ever called to the nupital bed of the husband.

Same is our state. We do get up and take morning bath, contemplate on Naam with the counting beed (the Mala) in our hands, close our eyes, but as a formality just to appease people. Our heart and soul do not join us in meditation. Hence we are not able to achieve anything. Many a times we start blaming the Guru and run to others. In this connection let us recount the story of a Gursikh of Guru Gobind Singh ji, who was running a shop in Sirhind. He was a known honest man so people used to

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leave even their deposits with him. Once a pathan left his money bag containing two hundred gold coins as deposit with the Gursikh. The pathan came to take his deposit back after a long time. The Gursikh denied having received anything. The pathan lodged a complant in the court. Since both were sticking to their stand, the court asked them to put their hands in hot oil. The test was that only the hand of the lier would get burned.

Both of them put their hands in hot oil. Surprisingly the hand of the pathan got burned but the hand of the sikh remained safe. The case was thus decided in favour of the Gursikh.

After few days the Gursikh while searching for something found the money bag of the pathan.

The Gursikh went to the pathan to return his money bag. The pathan asked the Gursikh that inspite of being false how his hand did not get burned ?

Gursikh explained him as under-

-firstly I was not false. I had no mal intention also. I had only forgotten the deposit

-secondly I sought the protection of Guru Gobind Singh ji, who helped me.

-you kept on praying to one pir or the other and never stuck to one. So none helped you because of your wavering mind.

Thus the devotee must have full faith in the Guru and spread his fragerance all around. He must always seek the benevolance of the Guru. The faith in the Guru should

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be so strong that even miracle is not able to shatter it. He must always obey the commands of the Guru. Bhai Gurdas ji has therefore said that without inhabiting the lord in the heart, singing the praises, listening to his discourses and closing eyes for the beloved lord, none can reach the higher spiritual state.

Whenever you come to attend the congregation, apart from listening to hymns of Gurbani and the discourses, you must resolve to adopt something in your life also. Start reading Japu ji sahib, and keep on increasing it daily. Learn by heart as much Gurbani as you can. If a line of Gurbani is learnt daily, over a period you would learn a lot of it.

A sikh requested satguru Ram Singh ji that he can not learn Gurbani. Satguru ji cited him a similar case of a sikh in the period of Guru Gobind Singh ji. Guru ji advised him to learn line by line. He then learnt it.

By using brick by brick the building gets constructed. What is required is your will to learn as much Gurbani as you can. Thus the suhagan is a fortunate soul bride because she does whatever the lord wishes her to do. She follows the lord's code of conduct religiously.

MARYADA OF AN ASCETIC AND THE HOUSE HOLD

An ascetic is a saint who has renunciated his home and taken to contemplation of Naam, recitation of Gurbani and service to the humnaity. The specified maryada of an Ascetic thus is-

i) He must get up four hours before sunrise and take his bath

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ii) recite japu and jaap sahib.

iii) complete 2.5 malas of Naam simran.

iv) recite chandi di vaar by the dawn of the day.

v) Again recite Japu and Jaap Sahib.

vi) He can then get busy in his normal routine. Then take bath and cook his own meals and complete 2.5 malas of Naam.

vii) Read hundred pages of Sri Adi Granth Sahib ji

viii) In the afternoon again recite Jap and Jaap sahib.

ix) In the evening recite Jap and Jaap Sahib again along with Rehras Sahib.

x) while sleeping he should again recite Jap and jaap Sahib along with kirtan Sohila.

Thus the above routine would keep the ascetic busy for almost whole of the day.

The House Holder

The house holder must also complete the following routine.

i) recitation of Jup, Jaap, Rehras, Kirtan Sohila, Chandi di var.

ii) completing 2.5 malas of Naam simaran.

iii) one mala of Bhagauti.

iv) Reading of twenty five pages of Sri Adi Granth Sahib ji

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v) contemplation on Naam simran for one hour in the day time

This is the minimum maryada. Look to yourself you people do not gather here for contemplation on Naam even for an hour.

Sadh Sangat ji If you do not get up early in the morning, take bath, contemplate on Naam and recite Jap, Jaap, Rehras, Arti Sohela and Chandi var, you would only be wasting this precious human birth. By mereley following the maryada out wardly, do not think that you would cross the ocean of mundane.

You have to perform your religious routine daily religiously. Repose faith in the Guru. Always seek his benevolance.

[5]Hae achut hae paarabreham abinaasee aghanaas.
Hae pooran hae sarab mai dukh bhanjan guntaas.
Hae sangee hai nirankar hae nirgun sabh taek.
Hae gobind hai gun nidhaan jaa kai sadaa bibeak.
Hae aparampar har harae hahi bhee hovanehaar.
Hae santheh kai sadaa sang nidhaaraa aadhaar.
Hae thaakur ho daasaro mai niragun gun nahee koi.
Naanak deejai naam daan raakho heeai paroe.

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O' immovable Lord, O' supreme Lord God, imperishable, destroyer of sins; O' perfect all-pervading Lord, destroyer of pain, treasure of virtue; O' companion formless, Absolute Lord; support of all; O' Lord of the Universe, Treasurer of excellence with clear eternal understanding; Most remote of the remote, Lord God, you are, you were, and you shall always be; O constant companion of the saints, you are the support of the unsupported. Only Lord and

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master, I am your slave, I am worthless, I have no worth at all.

Nanak, grant me the gift of your Name, Lord, that I may string it and keep it within my heart.

Jaahee kul tae pragat hoe taahe kul ko naam.
Pun duadass gurrind ko maeree hai paranaam.

I first salute the dynasty in which the twelveth incarnation will appear and then I salute him as well.



Notes

1. He was later appointed Suba of Delhi and honoured with the title of panth rattan as well.
2. He was a rich man of Sukhawan who was running a free langar. He used to meet other needs of the poor also.
3. This is the concluding prayer which Satguru Partap Singh ji always recited at the end of his discourse. This has been given here only as sample and omitted at other places to avoid duplications.

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Sant Singh

The discourses of Satguru Partap Singh ji delivered at Bangkok and Africa from 1948 to 1959 were recorded by the devotees. Satguru Jagjit Singh ji assumed the leadership of Namdharis in 1959. He collected all these recordings and decided to secure these in books. As a result five volumes of Lal Eh Ratan in Punjabi were published upto 2005. These discourses are a treasure of knowledge.

Many of the devotees, especially living in foreign countries, are unable to read Punjabi. To enable them study these invaluable discourses, their translation in English had been planned. The Forth volume of the series in English covering discourses of 1958 to 1959 in Africa is now in the hands of our most esteemed readers.

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